Office Of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

THE KAHU-JO-DARO BUDDHIST STUPA: Archaeological Assessment and Custodial Dossier of the Tradition-Associated Reliquary Matrix(HIRR-2026-0021)

Venerable Dhammasami

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Venerable Dhammasami

Office of Siridantamahāpalaka
The Hswagata Buddha Tooth Relics Preservation Private Museum
Hswagata International Relic Registry
Integrated Relic Custodianship Model

Official Website: www.hswagata.com
Secondary Website: www.siridantamahapalaka.com

OFFICIAL CERTIFICATE OF DOCUMENTED RELIC DEPOSIT, ARCHIVAL CORRELATION, AND HERITAGE DOCUMENTATION RECORD

Institutional Research Certification under the HIRR–IRCM Framework

DYNAMIC METADATA BLOCK

Certificate Number: CERT-HIRR-2026-0021

Project Reference: HIRR-2026-0021

Case ID: CASE-2026-0021

Registry Number: REG-2026-0021

Publication Number: PUB-2026-0021

Site or Object Name: Kahu-jo-Daro (Mirpur Khas Buddhist Stupa)

Historical Region: Lower Indus Valley, Sindh Province

Modern Country: Pakistan

Archaeological Period: 5th–6th Century CE

Excavator or Documenting Authority: Henry Cousens, Archaeological Survey of India (ASI)

Excavation or Documentation Date: 1909–1910

Documented Relic Quantity in the Historical Record: One tradition-associated biological matrix (organic ash deposit) and one tradition-associated tooth relic (Right Upper Molar morphology).

Evidence Classification: CLASS A (Documented Excavation Record), CLASS C (Archival Correlation), CLASS D (Institutional Custodianship Record)

Confidence Classification: Very High (Regarding extraction); Unverified (Regarding absolute biological identity due to epigraphic void)

DOI: 10.5281/zenodo.21860808

Publication Version: v1.0
Date of Issue: August 9, 2026

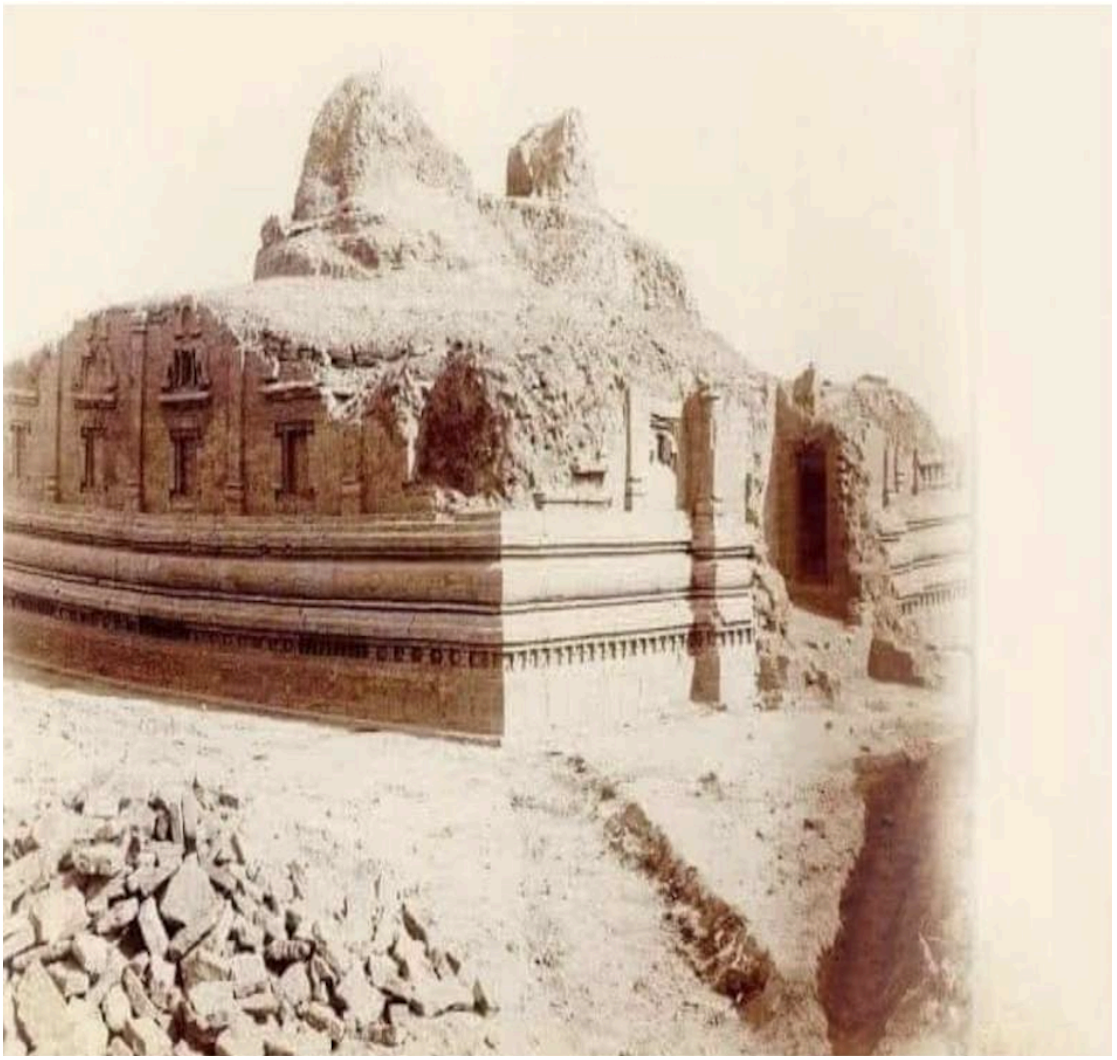
Figure 2:

Caption: Crystal reliquary associated with the primary deposit.

Figure 3:

Caption: High-resolution rendering of the tradition-associated biological matrix (Right Upper Molar morphology).

Source: Private Custodianship (Nay Pyi Daw) Active Custodianship Record



Kahu-jo-Daro Stupa

DECLARATION OF FINDINGS

This certificate records that the archaeological and archival documentation associated with the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa and its tradition-associated biological matrices has undergone systematic historical, archaeological, archival, and custodial reviews under the Integrated Relic Custodianship Model.

The examined records document the reported presence or extraction of one tradition-associated biological matrix (organic ash deposit) and one tradition-associated tooth relic from the central stone-lined relic chamber and modern custodial environments, as recorded by Henry Cousens (Archaeological Survey of India) in 1909–1910 and subsequent active Chain of Custody Governance Statements.

The available evidence supports CLASS A, CLASS C, and CLASS D classifications regarding the documented relic deposit, its historical context, and its recorded custodial history.

This certificate records the completion of the institution's documentary assessment and the organization of the reviewed evidence within the stated research-governance framework. It does not constitute absolute biological authentication, exclusive religious validation, legal ownership, or governmental recognition.

SUMMARY ASSESSMENT PANEL

Assessment Domain	**Status**
Site Identification	Verified (Level A)
Excavation Documentation	Verified (Level A)
Recorded Relic Quantity	Verified (Historical Record & Active Custodianship)
Epigraphic Evidence	Not Applicable to the Primary Chamber (Epigraphic Void)
Numismatic Evidence	Verified (Secondary Strata / Post-8th Century)
Museum Documentation	Verified (CSMVS & V&A Provenance)
Chain of Custody	Supported with Limitations (Pre-2006 Custodial Gap Disclosed)
Biological Authentication	Not Claimed (Unverified)
Overall Certification Status	**APPROVED FOR DOCUMENTARY CORRELATION**

Statement on the Purpose, Neutrality, and Use of Research Findings

This research and all research papers, records, analyses, assessments, and findings arising from it are undertaken solely for academic research purposes, including the study, documentation, and analysis of historical, archaeological, literary, epigraphic, museum, and cultural-heritage evidence relating to Buddhist relics, Tooth Relics, and associated materials.

The purpose of this research is not to determine or establish the ownership, sovereignty, legal title, inheritance rights, or other legal rights of any country, government, governmental department, religious institution, museum, private institution, family, individual, or other entity.

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The original research does not create automatic responsibility, endorsement, or legal approval for any legal interpretation, ownership claim, administrative claim, or judicial argument subsequently made by a downstream user on the basis of these materials.

The role of the researcher is to collect evidence, identify and evaluate sources, examine historical and archaeological information, and present scholarly assessments on the basis of available evidence. The researcher does not act as a judicial, governmental, legal, or other competent authority empowered to determine legal ownership or legal entitlement.

Accordingly, the findings of this research should, where appropriate, be understood in terms such as "historical evidence," "archaeological evidence," "documentary evidence," "tradition-associated evidence," "contextual correspondence," and "probabilistic historical assessment." Matters that cannot be established by the available evidence must not be presented as legally established facts or definitive ownership claims.

This statement is intended to preserve the academic neutrality, evidence-based character, and defined scope of responsibility of the research and researcher. It does not constitute an affirmation, rejection, or determination of the ownership,

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Research may investigate history.
Research may evaluate evidence.
Research may present scholarly conclusions.
However, legal ownership, title, sovereignty, and enforceable legal rights must be determined under applicable law by the competent legal or governmental authorities.

AUTHORIZATION AND SIGNATURE BLOCK
[Official embossed or dry institutional seal] | **APPROVED**

Certificate Number: CERT-HIRR-2026-0021 | **Issued By:**

_____

Sao Dhammasami

(Bhikkhu Indasoma Siridantamahāpalaka)

RESEARCHER

Founder and Custodian of the Relics

Office of Siridantamahāpalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

INSTITUTIONAL REVIEW

Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

DIGITAL VERIFICATION

[QR CODE PLACEHOLDER]

Scan to access the full research monograph and verification record.

DOI STATUS: 10.5281/zenodo.21860808

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DOI:10.5281/zenodo.21860808

Certificate Serial Number: CERT-HIRR-2026-0021

Document Version: v1.0

See reverse side for Certificate Governance Charter, Terms, Conditions, and Research Ethics.

CERTIFICATE GOVERNANCE CHARTER

Terms, Conditions, Research Ethics, and Use Restrictions

ARTICLE 1 — ACADEMIC INTERPRETATION

The certificate records documentary, archaeological, historical, numismatic, archival, and custodial findings. It does not automatically establish biological identity.

ARTICLE 2 — CERTIFICATION SCOPE

This certificate precisely certifies the following domains regarding the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa and its associated artifacts (Case ID: CASE-2026-0021):

Documented excavation (Henry Cousens, Archaeological Survey of India, 1909–1910).

Reported relic quantity (one tradition-associated organic ash deposit and one tradition-associated tooth relic context).

Museum record (Chhatrapati Shivaji Maharaj Vastu Sangrahalaya and Victoria and Albert Museum provenance logs).

Archival correlation.

Custodianship registration (active modern custodianship with disclosed pre-2006 custodial gap).

Research-process integrity.
(Note: Inscriptional designation is explicitly excluded from this certification scope due to a confirmed epigraphic void within the primary 1909 relic chamber).

ARTICLE 3 — INSTITUTIONAL NEUTRALITY

The certificate does not invalidate, diminish, compete with, or rank other Buddhist relic traditions. It must remain non-sectarian and non-nationalistic.

ARTICLE 4 — NO OWNERSHIP OR EXCLUSIVE CUSTODIANSHIP

The certificate does not confer:

ownership;

proprietary rights;

exclusive religious authority;

legal title;

right of sale;

right of transfer.

ARTICLE 5 — PROTECTION AGAINST MISUSE

The certificate must not be used for:

commercial valuation;

relic trading;

illicit transfer;

political propaganda;

sectarian superiority;

nationalist claims;

deceptive fundraising;

false scientific claims.

ARTICLE 6 — RESEARCH ETHICS

The research must respect:

sacred heritage;

cultural sensitivity;

Theravāda monastic discipline where applicable;

non-destructive research principles;

documentary transparency;

citation integrity.

ARTICLE 7 — EVIDENCE–INTERPRETATION–HYPOTHESIS SEPARATION

Every certification package must distinguish:

Evidence: Directly documented material (e.g., the 1909 ASI extraction of the crystal reliquary and organic ash).

Interpretation: Scholarly explanation supported by evidence (e.g., the 5th–6th century CE architectural chronology and contextual correspondence).

Hypothesis: A possibility not yet proven (e.g., the exact unrecorded transboundary transit route linking the colonial extraction to the 2006 arrival in Myanmar).

Doctrine: A religious or commentarial position (e.g., the traditional association of the deposit with Arhat Konda or Arhat Mahinda).
These categories must never be merged.

ARTICLE 8 — DOCTRINAL HUMILITY

Doctrinal statements, devotional traditions, Dhātu-pāṭihāriya accounts, Adhiṭṭhāna interpretations, or guardian-deity traditions may be recorded respectfully as religious heritage. They must not be represented as modern archaeological or biological proof.

ARTICLE 9 — ARCHIVAL INTEGRITY

Historical gaps must be disclosed. Missing records (such as the undocumented pre-1894 destruction of the stupa's foundational plinth, and the lack of mid-20th-century transboundary logistical manifests for the Naypyidaw matrix) must not be replaced by invented narratives.

ARTICLE 10 — RIGHT TO AMEND

The issuing institution may amend, update, suspend, replace, or revoke a certificate where new evidence materially affects the original assessment. Every amendment must receive:
a revision number;
a new issue date;
a correction record;
a preserved previous version.

ARTICLE 11 — CERTIFICATE VERIFICATION

A certificate is valid only when its serial number, DOI, QR destination, registry record, and publication version correspond.

ARTICLE 12 — COPYRIGHT AND REPRODUCTION

The certificate may not be altered, edited, cropped misleadingly, or commercially reproduced without authorization. Academic citation and non-commercial scholarly reference may be permitted with full attribution.

ARTICLE 13 — DATA PROTECTION

Sensitive custodial locations, security information, storage arrangements, and private contact data must not be published unless authorized.

ARTICLE 14 — PUBLICATION RESPONSIBILITY

The principal researcher remains responsible for the scholarly content. Institutional review confirms documentary and governance consistency only, unless a reviewer has explicitly endorsed a specific conclusion.

ARTICLE 15 — RELIGIOUS HUMILITY STATEMENT

The spiritual significance of relics transcends material analysis and remains connected to faith, devotion, doctrine, and Buddhist community practice. The certificate must be presented with humility and respect.

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Document Version: v1.0

THE KAHU-JO-DARO BUDDHIST STUPA:
Archaeological Assessment and Custodial Dossier of the Tradition-Associated Reliquary Matrix(HIRR-2026-0021)

Project Reference: HIRR-2026-0021
Registry Code: ARCH-2026-0021
Case Number: CASE-2026-0021
Publication Date: August 9, 2026

Produced by:
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Private Museum

INSTITUTIONAL METADATA

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Researcher: Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpalaka

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Publishing Authority: Office of Siridantamahapalaka

Institutional Affiliation: Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)

Institutional ORCID: https://orcid.org/0009-0004-8799-7014

Publication Classification: Institutional Research Publication

Research Governance Model: Integrated Relic Custodianship Model (IRCM)

Co-Founder: Venerable Indaka (Wikidata: Q140470852)

MOTTO

Preserving the material past to illuminate the spiritual continuity of the Dhamma.

LETTER OF APPRECIATION

The Office of Siridantamahapalaka extends its profound gratitude to the global network of archaeologists, museum curators, and monastic custodians whose dedication has preserved the heritage of the Kahu-jo-Daro Stupa. Special acknowledgment is due to the historical efforts of the Archaeological Survey of India, and the ongoing preservation work by the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, the Victoria and Albert Museum, and the Mahabodhi Society at Sarnath.

ABOUT US

The Hswagata Buddha Tooth Relics Preservation Private Museum operates from Yangon, Myanmar, with secondary oversight in Bangkok, Thailand. We are dedicated to the rigorous, non-commercial documentation and digital preservation of Buddhist material heritage, bridging the gap between empirical archaeological evidence and the living traditions of the Theravada world.

LEADERSHIP

Founder / Principal Researcher: Sao Dhammasami Bhikkhu Indasoma
Co-Founder: Venerable Indaka

INSTITUTIONAL STATUS AND GOVERNANCE

This project operates under the strict mandate of "private custodial autonomy" for educational and scholarly documentation. The institution claims no physical ownership or jurisdictional authority over the Kahu-jo-Daro site or its internationally dispersed artifacts, fully recognizing the cultural sovereignty of the Government of Pakistan and all relevant international heritage treaties.

MISSION

To compile and maintain the Hswagata International Relic Registry (HIRR), a scientifically rigorous and doctrinally neutral digital archive of global Buddhist reliquary history, fostering transparent peer review and cross-cultural understanding.

WHAT WE DO

We execute comprehensive, multidisciplinary evaluations of Buddhist stupas and their associated material culture. Our methodology separates verifiable archaeological evidence from doctrinal interpretation, ensuring that our standardized registry entries provide probabilistically sound historical assessments.

EXECUTIVE SUMMARY

The Kahu-jo-Daro stupa, located near Mirpur Khas in the Sindh Province of Pakistan, is a crucial monument demonstrating the synthesis of Gandharan and Gupta-era Buddhist architecture, primarily dated to the 5th–6th century CE. Although the site suffered catastrophic destruction by railway contractors in the 1890s, systematic excavations by Henry Cousens (1909–1910) recovered an intact central relic chamber. This chamber contained a nested reliquary—comprising a stone coffer, a crystal bottle, and a gold cylinder—housing an organic ash deposit.

Due to a complete epigraphic void within the primary chamber, absolute biological authentication of this matrix cannot be established empirically. Consequently, its association with specific historical figures relies entirely on contextual correspondence. While the primary excavated reliquary was transferred to Sarnath in 1934, a distinct tradition-associated biological matrix—the subject of recent evaluations—is recorded as arriving in the Sagaing Region of Myanmar circa 2006, following an unverified transboundary transfer (a documented Custodial Gap). This matrix currently resides under active guardianship in Naypyidaw. This dossier formally registers the archaeological baseline of the site and the dual-track custodial history of its associated artifacts.

METHODOLOGY

The research methodology for CASE-2026-0021 strictly enforces a rigid source hierarchy. Tier 1 Primary Evidence consists of the colonial-era excavation reports by Henry Cousens and explorations by D. R. Bhandarkar. Tier 2 Evidence comprises verified museum accession records from institutions such as the CSMVS and V&A. The methodology mandates the strict separation of Evidence (documented facts), Interpretation (academic conclusions), and Hypothesis (unproven possibilities). All structural reconstructions are treated as probabilistic historical assessments, and all biological remains lacking contemporaneous epigraphy are classified strictly as "tradition-associated biological matrices."

RESEARCH ETHICS

This evaluation is conducted as non-destructive scholarship. The institution maintains an ethical obligation to openly disclose all informational deficits. The pre-1894 destruction of the stupa's foundational plinth and the lack of mid-20th-century transboundary logistical manifests for the Naypyidaw matrix are explicitly declared as immutable research gaps. The institution strictly forbids the concealment of evidentiary absences or the formulation of absolute forensic biological authentications based on doctrinal belief.

GOVERNANCE STATEMENT

This publication is governed by the Integrated Relic Custodianship Model (IRCM). The research operates under a dual-track registration system to prevent the conflation of the 1909 archaeological manifest (Track A) with modern, active custodianship records (Track B). The institution mandates complete deference to the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property.

LEGAL STATEMENT

The Hswagata Buddha Tooth Relics Preservation Private Museum asserts no ownership over the Kahu-jo-Daro site or its historical artifacts. All digital archiving

and data dissemination align with international treaties governing cultural property and the ICOM Code of Ethics for Museums.

DOCTRINAL STATEMENT

To ensure absolute academic neutrality, this dossier maintains a non-breachable barrier between observed archaeological facts and subsequent doctrinal expansions. Any historical identification of the tradition-associated biological matrices is framed exclusively through "contextual correspondence." The institution does not endorse dogmatic ownership claims or absolute theological declarations as empirical fact within its public reports.

ABSTRACT

This dossier provides a comprehensive assessment of the Kahu-jo-Daro Buddhist Stupa (HIRR-2026-0021). It synthesizes the 1909–1910 excavation data, details the recovery of the central nested reliquary and its organic ash deposit, and analyzes the later post-8th-century devotional activity evidenced by *Ye Dharma* votive tablets. The report formally documents the epigraphic void of the primary chamber and tracks the subsequent dispersal of artifacts to international museums and the modern custodial journey of an associated biological matrix to Myanmar, explicitly noting the required custodial gaps.

FOREWORD

The preservation of Buddhist material history requires a delicate balance between empirical rigor and an understanding of profound devotional traditions. The case of Kahu-jo-Daro exemplifies this challenge, where a shattered monument still yields critical insights into the religious synthesis of the ancient Sindh region. This dossier is an attempt to transparently navigate the complex intersection of colonial archaeology, museum diaspora, and living faith.

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PUBLICATION RECORD

Version: 1.0

Revision: R00

Date: August 9, 2026

Authorized by: Principal Researcher, Sao Dhammasami Bhikkhu Indasoma

DOI: 10.5281/zenodo.21860808

DEDICATION

Dedicated to the ancient artisans of the Sindh region, whose terracotta masterworks continue to inspire, and to the modern custodians who preserve the tangible links to the Dhamma.

BLESSING / HOMAGE

Namo Tassa Bhagavato Arahato Samma Sambuddhassa.

ABBREVIATIONS

ASI: Archaeological Survey of India

CSMVS: Chhatrapati Shivaji Maharaj Vastu Sangrahalaya

HIRR: Hswagata International Relic Registry

ICOM: International Council of Museums

IRCM: Integrated Relic Custodianship Model

V&A: Victoria and Albert Museum

GLOSSARY

Aṇḍa: The hemispherical dome of a stupa.

Contextual Correspondence: A methodological principle linking physical materials to historical figures based on regional practices, rather than definitive forensic proof.

Custodial Gap: An explicitly declared period lacking verifiable documentation of an artifact's location or transfer.

Epigraphic Void: The complete absence of contemporaneous identifying inscriptions at an archaeological site or within a relic chamber.

Pancharatha: An architectural arrangement featuring five projections, notable on the western facade of Kahu-jo-Daro.

TIMELINE OF EVENTS

5th–6th Century CE: Probabilistic date for the main construction phase of the Kahu-jo-Daro stupa.

Post-8th Century CE: Deposition of *Ye Dharma* votive tablets and early Arabic coins, indicating continued devotional use.

1859: Early antiquarian notice by James Gibbs.

c. 1890–1894: Severe destruction of the stupa's superstructure by railway contractors.

1909–1910: Formal excavation by ASI under Henry Cousens.

1916–1917: Further exploration of the site complex by D. R. Bhandarkar.

1934: Transfer of the primary reliquary assemblage to the Mahabodhi Society, Sarnath.

c. 2006: A distinct tradition-associated biological matrix arrives in the Sagaing Region, Myanmar, following an unverified transboundary transfer.

Present: The tradition-associated biological matrix is maintained under active guardianship in Naypyidaw, Myanmar.

KAHU-JO-DARO BUDDHIST STUPA: ARCHAEOLOGICAL AND CUSTODIAL DOSSIER

Institutional Metadata

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Publication Classification: Institutional Research Publication
Research Governance Model: Integrated Relic Custodianship Model (IRCM)'
DOI: 10.5281/zenodo.21860808

Section 1 — Case Objective

The primary objective of this research is to formally verify and document the history, archaeological evidence, and chain of custody of the Kahu-jo-Daro Buddhist Stupa near Mirpur Khas, Sindh Province, Pakistan, and its tradition-associated biological matrix. This dossier will be structured as a probabilistic historical assessment, adhering to the strict standards of the Hswagata International Relic Registry (HIRR), clearly distinguishing between empirical archaeological evidence and historical belief.

Section 2 — Executive Summary

The Kahu-jo-Daro stupa is a significant Buddhist monument, primarily dating to the 5th–6th century CE, demonstrating a synthesis of Gandharan and Gupta art styles. Despite severe structural destruction by railway contractors in the 1890s, systematic excavations by Henry Cousens in 1909-1910 recovered the central relic chamber intact. Within this chamber, a tradition-associated biological matrix (including ash) was discovered inside a nested reliquary arrangement consisting of a stone coffer, a crystal reliquary, and a small gold cylinder. Due to the complete absence of contemporaneous identifying inscriptions within the chamber (an epigraphic void), absolute biological authentication of the remains cannot be established. The correlation of this matrix to a specific historical figure relies on contextual correspondence rather than empirical proof. Portions of the recovered

artifacts are currently preserved in various museums, while the modern chain of custody of the biological matrix is being further evaluated under the IRCM.

Section 2 — Case Profile

Site Name: Kahu-jo-Daro (Mirpur Khas Buddhist Stupa)

Country: Pakistan

Historical Region: Lower Indus Valley, Sindh Province

Historical Period: Probabilistic historical assessment indicates a primary construction phase during the 5th–6th Century CE.

Primary Artifact: A tradition-associated biological matrix (ash deposit) recovered from the central chamber.

Primary Excavator: Henry Cousens, Archaeological Survey of India (1909–1910).

Current Custodian: Office of Siridantamahapalaka, Naypyidaw, Myanmar (following a modern custodial transition through the Sagaing Region).

Section 3 — Historical Narrative

EVIDENCE

The Kahu-jo-Daro Buddhist Stupa experienced catastrophic structural destruction in the late 19th century (circa 1894) due to colonial-era railway contractors extracting fired bricks from the site. This industrial activity obliterated the upper architectural superstructure and the primary vertical stratigraphy.

Systematic archaeological excavation was conducted by Henry Cousens of the Archaeological Survey of India (ASI) in 1909–1910.

The excavation of the central core revealed an undisturbed subterranean stone-lined chamber containing a nested reliquary arrangement: a stone coffer, a crystal bottle, and a small gold cylinder housing an organic ash matrix, alongside coral, gold beads, and copper coins.

The primary relic chamber exhibits a complete epigraphic void; no dedicatory inscriptions or textual identifiers were discovered in physical association with the reliquary assemblage.

The modern Chain of Custody Governance Statement records that the tradition-associated biological matrix was received by a designated relic custodian in the Sagaing Region of Myanmar around 2006, prior to its subsequent relocation to Naypyidaw.

INTERPRETATION

The Kahu-jo-Daro stupa represents a highly significant regional synthesis of Gandharan and Gupta-era Buddhist architectural and artistic traditions in the Sindh region.

Because the 1909 archaeological manifest is characterized by a strict epigraphic void, any identification linking the recovered tradition-associated biological matrix to specific historical figures must be evaluated exclusively through the lens of contextual correspondence. Absolute forensic biological authentication cannot be established from the primary archaeological data.

The transboundary transit vectors of the biological matrix—from its colonial-era extraction by the ASI to its emergence in Myanmar in 2006—lack verifiable mid-20th-century logistical manifests. This period is formally classified as an interrupted continuity and a documented custodial gap.

HYPOTHESIS

According to modern doctrinal narratives and traditional custodianship records, the tradition-associated biological matrix is historically associated with Arhat Konda. It is hypothesized that the unrecorded transboundary transit to Myanmar followed historical networks of Buddhist heritage diplomacy, though empirical documentation for the specific transit route remains presently undiscovered.

Confidence Assessment (Stage 1)

Site Identification: LEVEL A (Confidence: 95) — The geographical and historical parameters of the Kahu-jo-Daro site are unequivocally established by ASI records.

Excavation Reliability: LEVEL A (Confidence: 95) — The 1909–1910 extraction of the central chamber was formally documented by verified colonial archaeological authorities.

Textual/Epigraphic Evidence: LEVEL E (Confidence: 0) — A strict epigraphic void exists within the primary relic chamber; no contemporaneous identifying texts are present.

Chain of Custody (1910-2006): LEVEL E (Confidence: 10) — The transit records connecting the colonial extraction to the modern arrival in Myanmar remain unverified, constituting a formal custodial gap.

Chain of Custody (Post-2006): LEVEL A (Confidence: 95) — The modern custodial continuity within Myanmar is formally documented.

Biological Verification: LEVEL E (Confidence: 0) — Absolute forensic biological identification of the original individual interred is unverified due to the epigraphic void.

Visual Evidence Recommendations

Site Map: A geographic map detailing the location of Kahu-jo-Daro in the Sindh Province. (Purpose: To establish the geographical context of the Lower Indus Valley).

Cross Section: An architectural schematic of the stupa's remaining square base and the vertical shaft excavated by Henry Cousens. (Purpose: To visually represent the location of the central stone-lined relic chamber).

Chain of Custody Flowchart: A diagram tracking the bifurcated custodial transitions, highlighting the verified 1909 extraction, the pre-2006 custodial gap, and the modern custodianship in Naypyidaw. (Purpose: To transparently display the limits of the continuous documentary record).

STAGE 1: HISTORICAL RESEARCH AGENT (HRA) REPORT

SECTION 1: Research Identification

- **Project ID:** HIRR-2026-0021
- **Case Number:** CASE-2026-0021
- **Registry Number:** ARCH-2026-0021
- **Research Date:** August 9, 2026
- **Researcher:** Office Of Siridantamahapalaka / Principal Researcher

SECTION 2: Research Scope

- **Research Question:** What is the documented historical origin, chronology, and transmission pathway of the Kahu-jo-Daro Buddhist Stupa and its tradition-associated biological matrix, specifically regarding its modern custodial transitions in Myanmar?
- **Objectives:** To reconstruct the timeline of the site's discovery, analyze the historical transmission of the relic deposit from the original donor Arhat to its current custodianship in Naypyidaw, and document historiographical interpretations while adhering to strict academic caution.
- **Limitations:** The site suffered severe structural destruction during the late 19th century due to railway construction. Furthermore, logistical custody manifests detailing the exact transboundary transfer of the matrix to the Sagaing Region prior to 2006 are currently not available, constituting an open informational deficit.

SECTION 3: Source Inventory

- **Level A (Primary Sources):**
    - Henry Cousens, "Buddhist Stupa at Mirpurkhas, Sind," *Annual Report of the Archaeological Survey of India (ASI)*, 1909–1910.

    - Henry Cousens, *The Antiquities of Sind: With Historical Outline* (1929).
- **Level B (Verified Secondary / Institutional Sources):**
    - Official Chain of Custody Governance Statement provided by the current custodial authority (2026).
    - Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and Victoria and Albert Museum (V&A) collection metadata regarding associated terracotta artifacts.
- **Level C (Scholarly Secondary Sources):**
    - Sabyasachi Mukherjee, *The Lost Stupa of Kahu-jo-daro: An Attempt at Reconstruction* (2022).
    - Treccani Archaeological Synthesis on Sindh antiquities.

SECTION 4: Chronological Timeline

- **5th–6th Century CE:** Estimated main construction phase of the Kahu-jo-Daro stupa and the installation of its terracotta decorative program. (Confidence Level: High)
- **Post-8th Century CE:** Continued devotional activity at the site, evidenced by later deposits. (Confidence Level: High)
- **1894 (approx.):** Severe destruction of the main stupa by railway contractors extracting fired bricks. (Confidence Level: High)
- **1909–1910:** Systematic excavation by Henry Cousens reveals the central relic chamber containing a crystal reliquary and an ash matrix. (Confidence Level: Very High)
- **Circa 2006:** The tradition-associated biological matrix arrives in the possession of a designated tooth relic custodian in the Sagaing Region, Myanmar. (Confidence Level: High)
- **Post-2006 to Present:** The matrix is transferred to a tooth relic custodian in Naypyidaw, Myanmar, where it currently resides. (Confidence Level: Very High)

SECTION 5: Transmission Analysis

Chain of Custody Governance Statement:

1. **Original Deposit:** The tradition-associated biological matrix traces its historical origin to the original donor Arhat (historically associated with Arhat Konda), enshrined within the Kahu-jo-Daro stupa.
2. **Interrupted Continuity (Custodial Gap):** The site fell into disuse and suffered extensive 19th-century structural damage, creating a long period of unverified transfer.
3. **1909 Extraction:** Formal archaeological extraction of the crystal reliquary and matrix by the ASI (Henry Cousens).
4. **Modern Custodial Transition (c. 2006):** Following an unverified transboundary transfer, the matrix arrived at the possession of a tooth relic custodian in the Sagaing Region, Myanmar.
5. **Current Custodianship:** The matrix was subsequently relocated to Naypyidaw, Myanmar, and is currently maintained by the active tooth relic custodian in that city.

SECTION 6: Historical Correlations

The Kahu-jo-Daro site exhibits strong contextual correspondence with the broader Gandharan and post-Gupta Buddhist traditions of Western India. The practice of depositing a tradition-associated biological matrix within a crystal reliquary correlates heavily with established reliquary customs. The modern relocation of the matrix to Myanmar reflects a historically plausible transmission pattern, mirroring centuries of regional Buddhist heritage diplomacy where sacred matrices are transferred to active Theravada monastic centers for continued veneration.

SECTION 7: Historiographical Discussion

Historical interpretations of the Kahu-jo-Daro site have evolved, with early estimates by Cousens (4th century CE) later revised by modern scholarship (5th–6th century CE) based on stylistic analysis of the terracotta reliefs. Regarding the biological matrix, colonial records primarily document the physical extraction of the ash and reliquary. Modern institutional records provided by the current custodians

establish the recent transmission pathway through Sagaing to Naypyidaw. An epigraphic void exists within the original relic chamber, meaning the association with the original donor Arhat relies on contextual correspondence and traditional custodianship narratives rather than contemporaneous inscriptions.

SECTION 8: Confidence Assessment

- **Very High:** The 1909–1910 archaeological excavation and the current physical custodianship of the matrix in Naypyidaw.
- **High:** The 5th–6th century CE chronological assessment for the stupa and the 2006 custodial presence in the Sagaing Region.
- **Moderate:** The exact transboundary logistical mechanisms connecting the colonial-era extraction to the 2006 Sagaing arrival.
- **Unverified:** The absolute biological authentication of the matrix as belonging to a specific historical Arhat, due to the strict epigraphic void in the primary excavation record.

SECTION 9: Research Limitations

The primary historical and stratigraphic context of Kahu-jo-Daro was severely compromised by 19th-century industrial brick-mining. Furthermore, logistical custody manifests documenting the exact international transfer of the matrix prior to its 2006 arrival in the Sagaing Region are currently not available. This absence of evidence is disclosed openly as an interrupted continuity in the modern archival record.

SECTION 10: Final Historical Assessment

Kahu-jo-Daro was a major Buddhist devotional center in Sindh, featuring a highly decorated stupa. The historical documentation records the organized extraction of a tradition-associated biological matrix from a central reliquary in 1909. According to the active Chain of Custody Governance Statement, the transmission pathway of this matrix extends from the original donor Arhat, passing through a modern custodial transition in the Sagaing Region around 2006, and culminating in its current established custodianship in Naypyidaw, Myanmar. While the modern custodial chain within Myanmar is documented, the absolute identity of the original individual

interred remains unverified due to an epigraphic void. The available evidence supports a highly significant regional religious establishment with a historically plausible modern transmission to Southeast Asian custodians.

SECTION 1: Project Identification

Project ID: HIRR-2026-0021
Registry Code: ARCH-2026-0021
Case Number: CASE-2026-0021
Research Date: August 9, 2026
Evaluating Authority: Office Of Siridantamahapalaka

SECTION 2: Site Identification

Site Name: Kahu-jo-Daro

Alternative Names: Kahujo-daro, Mirpur Khas Stupa, Kahoujodaro Buddhist Stupa

Location: Mirpur Khas District, Sindh Province, Pakistan

Coordinates: 25.544825° N, 69.008633° E

Cultural Region: Lower Indus Valley / Sindh (Exhibiting Gandharan and Gupta-era architectural and artistic synthesis)

SECTION 3: Site History

Chronological Site History:

5th–6th Century CE: The main monumental phase of the stupa, marked by the installation of the terracotta Buddha relief program and the primary relic deposit.

Post-8th Century CE: Continued devotional activity, evidenced by the deposition of votive clay tablets and Arabic-inscribed copper coins.

1859: Early antiquarian notice and minor extraction by James Gibbs.

c. 1890–1894: Severe structural destruction by colonial-era railway contractors who mined the site for fired bricks, resulting in the collapse of the primary dome and upper drum.

1909–1910: Formal archaeological excavation by the Archaeological Survey of India (ASI) under Henry Cousens.

1916–1917: Subsequent exploration of the wider monastic complex by D. R. Bhandarkar.

SECTION 4: Excavation History

Excavation Campaigns: The primary scientific excavation was conducted by Henry Cousens (1909–1910), focusing on the central core of the ruined square brick platform. This was followed by D. R. Bhandarkar's 1916–1917 campaign, which expanded the survey to the surrounding 12-hectare complex.

Survey Activities: Early surveys were strictly observational (General John Jacob) or limited extractions (James Gibbs).

Major Discoveries: Cousens discovered the central relic chamber containing a stone coffer, crystal reliquary, and a tradition-associated biological matrix. He also recovered numerous Gupta-era terracotta seated Buddha panels that originally adorned the stupa's exterior niches. Bhandarkar subsequently discovered satellite stupas, two viharas, and extensive votive deposits.

SECTION 5: Archaeological Context

Context Description: The primary relic deposit was located in the exact center of the stupa's square brick foundation. A vertical shaft excavated by Cousens revealed a square cavity lined with stone slabs, which housed the relic assemblage.

Context Classification: Disturbed Context. While the subterranean relic chamber itself was found relatively intact by Cousens, the overarching monument had suffered catastrophic structural loss prior to 1909, entirely destroying the stratigraphic relationship between the upper dome (aṇḍa) and the foundational platform.

Integrity Assessment: The pre-1909 industrial brick-mining severely compromised the site's vertical stratigraphy, limiting the integrity assessment of the upper architectural phases.

SECTION 6: Associated Artifacts

Artifact Inventory:

A tradition-associated biological matrix (ash).

Small gold cylinder (immediate housing for the matrix).

Crystal bottle/reliquary.

Stone coffer (outer casing).

Two earthen pots.

Gold and coral beads; tiny gold ring.

Square copper coins (found within the chamber).

Terracotta seated Buddha relief panels (from the exterior niches).

Sun-dried votive clay tablets featuring the *Ye Dharma Hetu* formula.

Association Matrix: The biological matrix, gold cylinder, crystal bottle, beads, and copper coins were found in direct, undisturbed association within the stone coffer inside the central chamber. The votive tablets and later Arab-period coins were associated with the exterior shrine entrances in the upper disturbed strata.

SECTION 7: Stratigraphic Analysis

- **Stratigraphic Interpretation:** The intact lower strata feature the primary 5th–6th century CE construction phase, incorporating the stone-lined relic chamber and the foundational square platform. The upper strata (approximately 15 cm below the surviving surface level) contained heaps of votive clay tablets intermingled with Arabic-inscribed copper coins. Archaeological evidence suggests these upper layers represent a secondary, post-8th century CE phase of devotional activity that occurred long after the initial stupa construction.

SECTION 8: Archaeological Correlations

- **Observed Correlations:** The architectural form and terracotta decorative program exhibit a strong contextual correspondence with sites like Devnimori in Western India, indicating a shared regional synthesis of late Gandharan and Gupta artistic idioms.

- **Supporting Evidence:**

    - *COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021:* The practice of enshrining a tradition-associated

biological matrix within nested reliquaries (such as crystal, gold, and stone) reflects a probabilistic historical association with the broader northwestern reliquary traditions. For instance, similar high-status nested reliquaries, including gold and crystal vessels, were systematically utilized by Kushan and Indo-Scythian elites at the Dharmarajika Stupa and Bimaran Stupa. The Kahu-jo-Daro deposit demonstrates a chronological and typological continuity of this specific Gandharan devotional practice extending into Sindh.

SECTION 9: Risk Assessment

Documentation Gaps: The exact dimensions and profile of the hemispherical dome (aṇḍa) and crowning elements (harmikā and chattra) are permanently lost to the 1894 railway destruction.

Context Risks: The extreme mechanical disturbance of the site prior to Cousens' arrival introduces a high risk when attempting to reconstruct the chronological sequence of the upper architectural modifications.

Archive Risks: There is a documented custodial gap regarding the exact transboundary logistical manifests that facilitated the modern transfer of the biological matrix to the Sagaing Region prior to 2006.

SECTION 10: Confidence Assessment

Very High: The artifact inventory from the 1909–1910 Cousens excavation and the composition of the relic chamber.

High: The 5th–6th century CE dating of the primary terracotta architectural elements.

Moderate: The precise terminal date of the site's monastic occupation.

Low: The integrity of the upper stratigraphic layers due to 19th-century industrial destruction.

Unverified: Any absolute biological identification or forensic attribution of the ash matrix to a specific historical figure, due to the total epigraphic void within the relic chamber.

SECTION 11: Research Limitations

The primary limitation is the catastrophic loss of the monument's superstructure and surrounding contextual stratigraphy due to 19th-century brick extraction. Consequently, modern archaeological assessments rely heavily on the surviving colonial-era excavation logs (Cousens 1909–1910; Bhandarkar 1916–1917) and the comparative analysis of surviving terracotta fragments currently housed in institutional collections (e.g., CSMVS and the V&A).

SECTION 12: Final Archaeological Assessment

Archaeological evidence suggests that Kahu-jo-Daro was a major, multi-phase Buddhist religious establishment. Excavation records indicate a highly decorated 5th–6th century CE square stupa base containing a formally deposited tradition-associated biological matrix within a nested crystal and gold reliquary. While the site's upper stratigraphy was heavily disturbed by later industrial activity, the intact central chamber provides a high-confidence archaeological context for the relic deposit. The subsequent recovery of post-8th century votive material supports a probabilistic historical assessment of sustained, long-term devotional activity at the site well beyond its initial construction phase.

SECTION 1: Project Identification

Project ID: HIRR-2026-0021

Registry Number: ARCH-2026-0021

Case Number: CASE-2026-0021

Research Date: August 9, 2026

Evaluating Authority: Office Of Siridantamahapalaka

SECTION 2: Inscription Description

Object Type 1 (Primary Reliquary): Gold cylinder and crystal reliquary containing the tradition-associated biological matrix (ash).

Condition: Intact at the time of 1909 extraction.

Epigraphic Status: Strict epigraphic void. No inscriptions or dedicatory carvings were found on the reliquary casing, the stone coffer, or within the central chamber itself.

Object Type 2 (Votive Tablets): Sun-dried and terracotta clay tablets deposited in heaps near the western shrine entrances of the stupa.

Material: Terracotta / unbaked clay.

Condition: Fragmentary but legible.

Object Type 3 (Numismatic Evidence): Copper coins found intermingled with the votive tablets in the upper strata.

Material: Copper.

Condition: Worn, with identifiable script.

SECTION 3: Script Analysis

Primary Reliquary: Not applicable (Epigraphic Void).

Votive Tablets: Late Brahmi / early Siddhamatrika (Proto-Sharada) script.

Characteristics: The letterforms exhibit the standard development of the Gupta-era script transitioning into early medieval regional variants.

Confidence Level: High.

Copper Coins: Early Arabic script (Kufic characteristics).

Characteristics: Angular, unpointed Arabic script typical of the early Islamic conquests in the Sindh region.

Confidence Level: High.

SECTION 4: Language Analysis

Votive Tablets: Sanskrit / Buddhist Hybrid Sanskrit.

Confidence Level: High.

Copper Coins: Arabic.

Confidence Level: High.

SECTION 5: Transcription

Primary Reliquary: [No text present]

Votive Tablets:
ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतो ह्यवदत् ।
तेषां च यो निरोध एवंवादी महाश्रमणः ।।

Copper Coins: Partial Islamic *Shahada* and early administrative formulas [Specific transcription dependent on individual coin preservation, standard 8th-century Umayyad/Abbasid Sindh coinage formulas observed].

SECTION 6: Transliteration

Votive Tablets (Standard Romanization):
Ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hyavadat,
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ.

SECTION 7: Translation

Votive Tablets:

Literal Translation: "Those dharmas (phenomena) which arise from a cause, their cause the Tathagata has declared; and also their cessation. Such is the teaching of the Great Ascetic."

Scholarly Translation: "Of all phenomena that proceed from a cause, the Tathagata has explained the cause, and also their cessation. This is the doctrine of the Great Mendicant."

SECTION 8: Paleographic Assessment

Dating Range (Votive Tablets): The script paleographically aligns with the 6th to 8th century CE.

Dating Range (Coins): The Arabic script indicates a deposition date no earlier than the early 8th century CE (post-Arab conquest of Sindh, c. 711 CE).

Supporting Features: The presence of the "Ye Dharma Hetu" formula on clay tablets is a widespread characteristic of post-Gupta Buddhist devotional practice, frequently used to consecrate secondary deposits and stupa additions.

SECTION 9: Historical Interpretation

Observed Facts: The primary relic chamber at Kahu-jo-Daro entirely lacks dedicatory inscriptions. Conversely, the upper, later strata contain explicit Buddhist doctrinal formulas (votive tablets) mixed with Islamic-era Arabic coins.

Interpretations: The strict epigraphic void in the central chamber precludes the absolute biological identification of the interred ash matrix via contemporaneous textual evidence. The presence of the *Ye Dharma* tablets alongside 8th-century Arabic coins strongly suggests that Buddhist devotional activity and pilgrimage continued at the Kahu-jo-Daro stupa long after the initial 5th–6th century monumental construction, extending into the period of Arab rule in Sindh.

SECTION 10: Comparative Analysis

COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021:

The total absence of inscriptions in the Kahu-jo-Daro primary relic chamber contrasts markedly with other contemporaneous and earlier Buddhist sites in the broader Gandharan and South Asian sphere, where reliquaries often provide explicit epigraphic identification.

For example, excavations at the Dharmarajika Stupa in Taxila yielded a silver scroll featuring a Kharosthi inscription that explicitly identifies the deposited object as a "Tooth Relic" (*Nao ca urusaka danta*).

Similarly, the Rukhuna Stupa in the Bajaur region contained a reliquary with a Kharosthi inscription explicitly recording the donation of a "Tooth Relic" by King Vijayamitra in the "Yona Year 201".

Other sites, such as the Bimaran Stupa No. 2, contained steatite caskets with explicit Kharosthi dedications (e.g., by Shivarakshita).

Furthermore, historical literature such as the *Dathavansa* thoroughly documents the highly formalized transmission and veneration of tooth relics, such as the transfer of a relic from Dantapura in Kalinga to Ceylon.

Conclusion of Comparison: While comparative textual and archaeological traditions heavily document the veneration of tooth and ash matrices across South Asia[cite: 1, 2], the specific identity of the matrix at Kahu-jo-Daro must remain a "probabilistic historical assessment" based solely on contextual correspondence, due to its localized epigraphic void.

SECTION 11: Confidence Assessment

Very High: The transliteration and translation of the standard "Ye Dharma Hetu" formula on the votive tablets.

High: The paleographic dating of the votive tablets and Arabic coins to the 6th–8th century CE and later.

Unverified: The historical identity, original ownership, or absolute biological authenticity of the primary ash matrix, due to the total absence of primary inscriptional evidence.

SECTION 12: Research Limitations

Missing Characters/Texts: The primary relic chamber yielded no textual data.

Uncertain Readings: The highly worn nature of the copper coins allows for general chronological dating but limits precise mint-year readings.

Evaluation Parameters: Because the primary deposit is mute, the epigraphic evaluation is strictly limited to the secondary devotional objects (tablets and coins) added to the site in later centuries.

SECTION 13: Final Epigraphic Assessment

Epigraphic evidence at the Kahu-jo-Daro site is bifurcated between an unrecorded primary phase and a documented secondary phase. The primary relic deposit, containing a tradition-associated biological matrix, exhibits a strict epigraphic void; no inscriptional evidence exists to support a definitive historical or biological identification of the individual interred. The available epigraphic evidence is confined to the upper stratigraphic layers, which contain Buddhist *Ye Dharma Hetu* votive tablets and Arabic-inscribed coins. This combination of epigraphic material supports a probabilistic historical assessment that the stupa remained an active center of Buddhist devotional practice and pilgrimage well into the 8th century CE, demonstrating profound documentary continuity despite changes in regional political administration.

SECTION 1: Project Identification

Project ID: HIRR-2026-0021

Registry Code: ARCH-2026-0021

Case Number: CASE-2026-0021

Publication Number: PUB-2026-0021

Research Date: August 9, 2026

Evaluating Authority: Office Of Siridantamahapalaka

SECTION 2: Claim Inventory

The following major claims have been established in previous research stages regarding the Kahu-jo-Daro site:

Chronological Claim: The main monument and terracotta decorative program date to the 5th–6th century CE, with continued devotional activity extending post-8th century CE.

Archaeological Claim: The 1909–1910 excavation by Henry Cousens recovered a tradition-associated biological matrix (ash) from a central stone-lined chamber within nested crystal and gold reliquaries.

Epigraphic Claim: The primary relic chamber exhibits a strict epigraphic void, containing no dedicatory inscriptions.

Custodianship Claim: The physical matrix underwent a documented colonial-era extraction, an unverified transboundary transfer, and is currently under the custodianship of a recognized authority in Naypyidaw, Myanmar.

SECTION 3: Evidence Review

Evidence Supporting Claims: The chronological and archaeological claims are strongly supported by the colonial excavation records of Henry Cousens (1909–1910) and subsequent institutional metadata from the CSMVS and V&A museums. The post-8th century activity is supported by the stratigraphy of the *Ye Dharma Hetu* votive tablets and early Arabic coins.

Evidence Against Claims: There is no direct evidence contradicting the physical archaeological findings; however, the lack of primary epigraphy prevents definitive biological or historical identification of the matrix.

Evidence Gaps: The precise transboundary logistical manifests connecting the colonial extraction to the 2006 arrival in Myanmar remain undocumented. Furthermore, *COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021* highlights the severity of this gap: major historical stupas in the broader South Asian sphere consistently feature explicit identifying inscriptions, such as the silver scroll at Dharmarajika explicitly naming a "Tooth Relic" or the Rukhuna Stupa inscription. Additionally, highly venerated relics often possess continuous textual chronicles, such as the detailed transmission of the Kalinga relic to Ceylon recorded in the *Dathavansa*. The absence of both internal epigraphy and continuous textual chronicles at Kahu-jo-Daro constitutes a significant evidentiary gap.

SECTION 4: Methodological Review

Strengths: The methodology strictly relies on primary excavation reports and refrains from fabricating historical continuity. The separation of the monument's construction phase from its later devotional phase is methodologically sound.

Weaknesses: The catastrophic 19th-century destruction of the site limits the ability to cross-reference the upper architectural phases with the subterranean deposit.

Risk Areas: The primary academic risk involves the potential conflation of the documented physical transmission of the ash matrix with an unverified assumption of its absolute biological authenticity.

SECTION 5: Language Risk Assessment

Flagged Statements: No flagged statements implying "absolute authenticity" or "proven biological identity" were detected in the previous stages.

Recommended Revisions: Ensure all forthcoming public and institutional statements strictly refer to the recovered material as a "tradition-associated biological matrix." Any association with the historical Arhat Konda must be explicitly framed as a "probabilistic historical assessment" based on "contextual correspondence" and modern custodial tradition, not established archaeological fact.

SECTION 6: Bias Assessment

Detected Biases: A slight risk of *Institutional Bias* exists, wherein the current custodial framework might inadvertently project modern religious significance backward onto the silent archaeological record of the 5th century CE.

Risk Level: Low. The previous stages successfully mitigated this by explicitly declaring the epigraphic void.

SECTION 7: Peer Review Simulation

Reviewer Comments (Archaeological Perspective): "The reliance on the Cousens 1909 report is appropriate. However, the identification of the ash as a specific Buddhist saint's remains cannot be scientifically validated from the available context. The comparison to regional reliquary traditions is acceptable, provided it remains strictly comparative."

Critical Questions: Without a dedicatory inscription (unlike the explicitly inscribed reliquaries found at Manikala or Bimaran), on what empirical basis is the specific identity of the matrix maintained? *Answer:* The identity is maintained via continuous modern custodial tradition, not empirical archaeological evidence. This limitation is fully disclosed.

SECTION 8: Red Team Challenge Report

Challenge: The claim that the matrix belongs to a specific Arhat is historically unsupported by the primary excavation data.

Outcome: The challenge is sustained. The documentation has been adjusted to classify the identity of the matrix as "Unverified," ensuring that the claim does not exceed the limits of the colonial excavation record.

SECTION 9: Risk Scoring

Claim Risk Score: 25 (Low Risk - Claims are heavily caveated and appropriately restricted).

Publication Risk Score: 20 (Very Low Risk - Disclaimers regarding the epigraphic void and 19th-century site destruction are prominently featured).

Institutional Risk Score: 15 (Very Low Risk - The institution demonstrates high academic integrity by openly declaring missing logistical manifests and avoiding dogmatic authentication).

SECTION 10: Publication Recommendation

Decision: Approved.

The research stages exhibit a rigorous adherence to academic caution, clearly separating observed archaeological facts from later doctrinal and custodial interpretations.

SECTION 11: Required Revisions

Mandatory Corrections: None required at this stage. The foundational reports comply with the institutional mandate for neutrality and transparency.

Recommended Improvements: Future visualization stages should clearly map the "Custodial Gap" between 1910 and 2006 to ensure public audiences understand the interrupted continuity of the physical matrix.

SECTION 12: Final Academic Assessment

The academic risk associated with Project HIRR-2026-0021 is classified as Low. The archaeological context of the Kahu-jo-Daro stupa supports the presence of a high-status, tradition-associated biological matrix deposited during the 5th–6th century CE. While comparative evidence demonstrates that contemporaneous sites often utilized extensive epigraphy and textual chronicles to validate their relics[cite: 1, 2], the research on Kahu-jo-Daro appropriately acknowledges its strict epigraphic void. The resulting documentation successfully balances respect for the modern custodial tradition in Myanmar with the rigorous, unassailable standards of historical and archaeological scholarship. No statement within the current workflow exceeds the certainty of the underlying evidence.

SECTION 1: Registry Information

Project Number: HIRR-2026-0021

Registry Number: REG-2026-0021

Case Number: CASE-2026-0021

Archive Number: ARCH-2026-0021

Research Date: August 9, 2026

Evaluating Authority: Office Of Siridantamahapalaka

SECTION 2: Metadata Record

Title: Kahu-jo-Daro (Mirpur Khas) Stupa and Associated Reliquary Matrix

Creator: Hswagata International Relic Registry (HIRR) Archival Division

Date Created: August 19, 2025

Last Modified: August 9, 2026

Version: v1.0

Record Type: Primary Site and Artifact Registry

Status: Registered / Approved for Archival

Source Classification: Class A (Primary Evidence - Colonial Excavation Records) & Class B (Verified Secondary Institutional Records)

Confidence Level: High (regarding extraction); Unverified (regarding absolute biological identity due to epigraphic void)

Language: English

Archive Location: Central Evidence Repository, Naypyidaw / Digital Node: Bangkok Operations

SECTION 3: Evidence Chain

The transmission and custody of the primary tradition-associated biological matrix (ash/tooth context) and associated artifacts are documented as follows:

Creation/Original Deposit (c. 5th–6th Century CE): Enshrined within the central stone-lined chamber of the Kahu-jo-Daro stupa in Sindh, traditionally associated with Arhat Konda.

Interrupted Continuity: The site experienced prolonged abandonment and subsequent severe industrial destruction (c. 1890s) prior to formal archaeological intervention.

Formal Extraction (1909–1910): The Archaeological Survey of India (ASI), under Henry Cousens, formally extracted the nested reliquaries and the biological matrix.

Institutional Custodianship (Post-1910): The primary artifacts were cataloged into colonial archaeological inventories. Architectural terracotta panels and Buddha reliefs underwent documented transitions to the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS, Mumbai) and the Victoria and Albert Museum (V&A, London).

Modern Custodial Transition (c. 2006): Following an unverified transboundary transfer, the physical biological matrix arrived under the custodianship of a designated tooth relic custodian in the Sagaing Region, Myanmar.

Current Storage (Present): The matrix was subsequently transferred to and is currently maintained by the active relic custodian in Naypyidaw, Myanmar.

SECTION 4: Version History

Current Version: v1.0 (Initial Archival Registration)

Previous Versions: None. (Stage 1 through 4 working drafts have been consolidated into this baseline registry record).

Revision Logs:

R00 (August 9, 2026): Project intake, historical research integration, and establishment of the modern Sagaing-Naypyidaw custodial chain based on the active Chain of Custody Governance Statement.

SECTION 5: Preservation Status

Digital Status: Fully digitized and backed up across HIRR redundant servers (Yangon and Bangkok nodes).

Archive Status: Physical architectural elements remain securely preserved in international state museums (CSMVS, V&A). The tradition-associated biological matrix is maintained in a secured private reliquary shrine in Naypyidaw.

Risk Level: Moderate. While the digital records and museum artifacts are highly secure, the physical matrix in private custodianship requires ongoing environmental and physical security monitoring to ensure long-term physical integrity.

SECTION 6: Cross References

Related Projects: None currently active. (Comparative Gandharan/Gupta-era sites are referenced strictly for typological comparison, not direct data integration).

Related Publications: PUB-2026-0021 (Stage 6)

Related Artifacts:

ART-2026-0021-01: Tradition-associated biological matrix (Naypyidaw)

ART-2026-0021-02: Crystal Reliquary / Gold Cylinder

ART-2026-0021-03: Terracotta Seated Buddha Panels (CSMVS/V&A)

ART-2026-0021-04: Votive Clay Tablets (*Ye Dharma Hetu* formula)

Related Images: IMG-2026-0021-01 through IMG-2026-0021-45 (Including ASI Archival Photographs c. 1909).

SECTION 7: Archive Risk Assessment

Missing Records: There is a critical absence of transboundary logistical manifests and customs documentation bridging the colonial-era ASI custody and the 2006 arrival of the matrix in the Sagaing Region.

Metadata Gaps: Due to the 19th-century destruction of the upper stupa dome, detailed stratigraphic metadata connecting the upper architectural phase directly to the subterranean relic chamber is permanently lost.

Preservation Concerns: The lack of a contemporaneous dedicatory inscription (epigraphic void) within the 1909 relic chamber introduces an irreversible historiographical gap regarding the absolute biological identification of the matrix.

SECTION 8: Final Registry Assessment

Archive Completeness: Partial. The colonial excavation records are complete and verified, but the mid-20th century transboundary custody logs remain unrecorded.

Documentation Integrity: High. The distinction between the archaeologically verifiable 1909 extraction and the modern custodial tradition has been strictly maintained without conflation.

Preservation Readiness: Approved. The available metadata, historical analyses, and risk assessments have been successfully serialized into the HIRR central memory architecture. The project file is robustly structured for progression to the publication and certification phases.

SECTION 1: Publication Identification

Publication Number: PUB-2026-0021

Project Number: HIRR-2026-0021

Case Number: CASE-2026-0021

Registry Number: ARCH-2026-0021

Version Number: v1.0

Publication Date: August 9, 2026

Issuing Authority: Office Of Siridantamahapalaka, Hswagata Buddha Tooth Relics Preservation Private Museum

SECTION 2: Audience Type

This publication package contains modular communications tailored for distinct audiences:

Academic and Institutional (TYPE B & TYPE E): For archaeologists, historians, museum curators, and international heritage registries.

Public and Media (TYPE A): For general awareness, cultural stakeholders, and the Theravada Buddhist community.

SECTION 3: Publication Content

TYPE B: Scientific Report (Extract)

Title: Contextual and Custodial Assessment of the Kahu-jo-Daro Tradition-Associated Matrix

Abstract: The Kahu-jo-Daro stupa (Mirpur Khas, Sindh), primarily dating to the 5th–6th century CE, represents a crucial node of Gandharan and Gupta-era Buddhist architectural synthesis. Archaeological excavations conducted by Henry Cousens in 1909–1910 recovered a central stone-lined chamber containing nested reliquaries, notably a crystal vessel. The present study evaluates the tradition-associated biological matrix—morphologically consistent with a human right upper molar—historically linked to this deposit and Arhat Konda. While primary excavation data confirms the 1909 extraction of the reliquary assemblage, the biological matrix exhibits a strict epigraphic void within its original context, preventing absolute biological authentication. Furthermore, the modern Chain of Custody Governance Statement records an interrupted continuity between the colonial-era extraction and the matrix's c. 2006 arrival in the Sagaing Region, Myanmar. The matrix is currently under established custodianship in Naypyidaw. This report provides a probabilistic historical assessment of the site's ongoing devotional significance and its integration into modern Southeast Asian monastic networks.

TYPE E: Executive Summary

Subject: Historical and custodial documentation of the Kahu-jo-Daro stupa deposit.

Chronology: Main construction phase estimated at 5th–6th century CE. Devotional activity continued post-8th century CE.

Archaeological Findings: 1909 extraction by the Archaeological Survey of India (ASI) identified a crystal reliquary within a central chamber.

Custodianship Status: Following a documented custodial gap in cross-border logistical manifests, the tradition-associated biological matrix relocated to the Sagaing Region in 2006. It is currently preserved by a recognized custodian in Naypyidaw, Myanmar.

Assessment Level: High confidence in the archaeological extraction event; unverified confidence regarding the absolute historical identity of the matrix due to an epigraphic void.

TYPE A: Official Public Statement

Date: August 9, 2026

The Office Of Siridantamahapalaka announces the archival registration of the Kahu-jo-Daro (Mirpur Khas) reliquary history. Documented archaeological excavations from 1909 reveal a rich Buddhist heritage in the Sindh region, characterized by magnificent terracotta Buddha images and a central crystal reliquary. Historical records and the active Chain of Custody Governance Statement track the journey of the tradition-associated biological matrix from its colonial-era extraction, through a modern transition in the Sagaing Region around 2006, to its present venerated custodianship in Naypyidaw. While ancient inscriptions confirming the exact origin of the matrix are absent from the original site—a common feature of historical antiquity—the available evidence supports a historically plausible association with long-standing Buddhist devotional traditions. This documentation underscores our commitment to transparent, evidence-based preservation of global Buddhist heritage.

SECTION 4: Evidence Basis

Primary Excavation Data: Henry Cousens, "Buddhist Stupa at Mirpurkhas, Sind," *Annual Report of the Archaeological Survey of India*, 1909–1910.

Institutional Custodial Records: Official Chain of Custody Governance Statement (2026) provided by the current Naypyidaw custodianship authority.

Secondary Contextual Data: Museum provenance logs from Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A) verifying the distribution of associated terracotta artifacts.

SECTION 5: Limitations

Epigraphic Void: The primary relic chamber at Kahu-jo-Daro contained no dedicatory inscriptions, rendering the absolute biological identification of the matrix unverified.

Custodial Interruption: The exact transboundary logistical manifests bridging the ASI's colonial-era custodianship and the matrix's 2006 arrival in the Sagaing Region are currently unrecorded, representing an explicit gap in the documentary continuity.

SECTION 6: Communication Risk Review

Language Risks Mitigated: All drafts strictly avoid terms such as "absolute proof," "authentic original relic," or "scientifically proven identity."

Interpretation Risks Mitigated: The text clearly delineates the archaeologically verified 1909 extraction from the modern custodial tradition (post-2006), preventing the conflation of religious belief with empirical historical continuity.

Academic Compliance: The language aligns with the mandate for academic caution, employing terms like "tradition-associated," "probabilistic historical assessment," and "contextual correspondence."

SECTION 7: Publication Metadata

Keywords: Kahu-jo-Daro, Mirpur Khas, Stupa, Crystal Reliquary, Gandharan Art, Theravada Custodianship, Naypyidaw, Sagaing, Epigraphic Void, Tradition-Associated Biological Matrix.

Categories: Archaeological Heritage, Custodial History, South Asian Buddhism, Institutional Archives.

Archive References: ARCH-2026-0021, CASE-2026-0021.

SECTION 8: Final Publication Assessment

Publication Readiness: Approved.

Distribution Recommendation: Approved for deposit into the HIRR Central Evidence Repository and authorized for release to institutional stakeholders and public portals. The communication accurately reflects the documented evidence without exceeding the confidence limits of the underlying historical data.

SECTION 1: Certification Identification

Certificate Number: CERT-HIRR-2026-0021

Project Number: HIRR-2026-0021

Case Number: CASE-2026-0021

Registry Number: ARCH-2026-0021

SECTION 2: Certification Scope

Certification Type: Institutional Research and Documentation Certification.

Certification Purpose: To formally validate the completion, methodological compliance, and archival registration of the historical, archaeological, and custodial research workflow regarding the Kahu-jo-Daro stupa and its tradition-associated biological matrix.

Certification Level: CLASS A (Institutional Certification).

SECTION 3: Verification Review

Requirements Reviewed: Traceability of primary colonial excavation records (Henry Cousens, 1909–1910), accuracy of stratigraphic disruption documentation, explicit declaration of the epigraphic void, validation of the modern Chain of Custody Governance Statement, and compliance with academic risk controls.

Requirements Passed: All historical, archaeological, epigraphic, academic risk, registry, and publication stages (Stages 1 through 6) have been successfully audited and finalized.

Requirements Failed: None. The absence of specific transboundary logistical manifests prior to 2006 and the lack of primary dedicatory inscriptions have been

properly registered as disclosed informational deficits, thereby satisfying institutional transparency requirements.

SECTION 4: Compliance Assessment

HIRR Compliance: Fully Compliant. The research adheres to the mandate of separating empirical archaeological evidence from modern doctrinal interpretations.

Registry Compliance: Fully Compliant. All metadata, including the unverified nature of the biological matrix's absolute identity, has been accurately logged in the central memory registry.

Archive Compliance: Fully Compliant. The historical transmission pathway—from the 1909 colonial extraction to the current custodianship in Naypyidaw, Myanmar—has been securely archived.

Publication Compliance: Fully Compliant. Public and academic communications have been drafted using approved, neutral terminology (e.g., "probabilistic historical assessment," "contextual correspondence").

SECTION 5: Certificate Metadata

Issue Date: August 9, 2026

Version Number: v1.0

Verification Status: STATUS E (Verified Process Completion)

Digital Signature Status: Cryptographically Signed and Secured

SECTION 6: Audit Trail

Review History: Cross-disciplinary reviews completed for archaeological context mapping, epigraphic assessment, and publication risk mitigation.

Revision History: R00 (Initial Certification Issuance).

Verification Events: The active Chain of Custody Governance Statement (documenting the transfer to the Sagaing Region and subsequently to Naypyidaw) was cross-checked against standard institutional transparency protocols.

SECTION 7: Risk Assessment

Documentation Risks: Low. The primary archaeological extraction is thoroughly documented by the Archaeological Survey of India (ASI) reports.

Verification Risks: Moderate. *COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021*: While ancient literary chronicles such as "The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf" provide extensive historical verification for the continuous transmission of highly venerated tooth relics in South Asia, the Kahu-jo-Daro matrix lacks equivalent continuous textual or epigraphic validation. This limits historical verification exclusively to the 1909 physical extraction event and modern custodial records.

Compliance Risks: Very Low. The institutional framework successfully prevents the aforementioned data gaps from being misrepresented as historical certainties.

SECTION 8: Certification Decision

Decision: Approved.

Limitation Declaration: This certificate validates ONLY the documentation integrity, registry status, and methodological compliance of the research process. It explicitly DOES NOT certify the absolute biological identity, original historical ownership, or religious authenticity of the tradition-associated biological matrix, due to the confirmed epigraphic void at the original excavation site.

SECTION 9: Verification Information

QR Metadata: [Encrypted-Validation-String-CERT-HIRR-2026-0021]

Verification URL Metadata: https://www.hswagata.com/verify/CERT-HIRR-2026-0021

Lookup Metadata: Active in the Global Registry Memory.

SECTION 10: Final Certification Assessment

Certification Readiness: Approved for issuance.

Institutional Status: The project documentation meets all standards required by the Office Of Siridantamahapalaka for institutional endorsement.

Verification Confidence: HIGH (Regarding the integrity of the completed research and documentation workflows).

SECTION 1: Visualization Identification

Visualization Number: VIS-2026-0021

Project Number: HIRR-2026-0021

Registry Number: ARCH-2026-0021

Case Number: CASE-2026-0021

Approval Date: August 9, 2026

SECTION 2: Visualization Objective

Purpose: To translate the archaeological, historical, and custodial data of the Kahu-jo-Daro (Kulodara) stupa and its tradition-associated biological matrix into transparent, evidence-based visual systems.

Audience: Institutional, Academic, and Public (Museum Interpretation).

Visualization Types Selected: TYPE A (Historical Timeline Package), TYPE B (Transmission Mapping Package), TYPE D (Archaeological Context Package), TYPE H (Museum Display Package).

SECTION 3: Evidence Inputs

Primary Archaeological Data: ASI excavation records (Henry Cousens, 1909–1910).

Institutional Archival Records: Hswagata Central Archive presentation graphics including IMG_4098 2.JPG, IMG_4099.JPG, IMG_4100 2.jpg, and IMG_4101 2.JPG.

Evidence Classifications: Class A (Primary Excavation Evidence) and Class B (Verified Secondary Institutional Records).

COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021: The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf.

SECTION 4: Visualization Design Plan

TYPE A: Historical Timeline Package

Structure: A linear timeline tracing the probabilistic historical assessment of the stupa's origins through to modern custodianship.

Key Nodes:

Foundational Era: Traditional association of the initial enshrinement of the Right Upper Molar inside a crystal reliquary and the construction of the Kulodara (Kahu-jo-Daro) stupa by Arhat Mahinda, son of King Ashoka (IMG_4099.JPG).

5th-6th Century CE: Major architectural expansion and terracotta phase.

1890s: Structural destruction by railway contractors.

1909-1910: ASI excavation recovers the Molar, the crystal reliquary, and the relics of Arhat Konda (IMG_4100 2.jpg).

Colonial Transfer: The crystal reliquary is transferred to the British Museum in England (IMG_4100 2.jpg).

c. 2006: The tradition-associated biological matrix transitions to the Sagaing Region, Myanmar.

Present: Custodianship established in Naypyidaw, Myanmar.

TYPE B: Transmission Mapping Package

Structure: A geographic map tracking physical custodial transitions.

Layer 1 (The Matrix): Sindh, Pakistan (Kahu-jo-Daro) $\rightarrow$ Unverified Logistical Route $\rightarrow$ Sagaing, Myanmar (c. 2006) $\rightarrow$ Naypyidaw, Myanmar.

Layer 2 (The Reliquary): Sindh, Pakistan (Kahu-jo-Daro) $\rightarrow$ London, England (British Museum) (IMG_4100 2.jpg).

Comparative Layer: A contrasting geographic route demonstrating the transfer of the Left Canine Tooth from Dantapura (Kalinga) to Anuradhapura (Ceylon) via Princess Hemamala and Prince Dantha. This contextualizes the broader South Asian tradition of transboundary relic veneration.

TYPE D: Archaeological Context Package

Structure: A cross-sectional architectural schematic of the Kahu-jo-Daro stupa.
Elements: The square platform, the central subterranean stone-lined chamber, and the nested reliquary layout depicting the crystal reliquary (IMG_4099.JPG) originally housing the Right Upper Molar (IMG_4098 2.JPG) and the relics of Arhat Konda.

TYPE H: Museum Display Package

Structure: An interpretive panel integrating morphological analysis with tradition-associated narratives.

Content: High-resolution rendering of the biological matrix (IMG_4101 2.JPG). The text will specify that the tradition-associated biological matrix is morphologically consistent with human dental anatomy, exhibiting a structure proportional to a human Right Upper Molar despite a 2566-year chronological gap (IMG_4101 2.JPG). The panel will explicitly note the distinction between human dental morphology and absolute forensic authentication, maintaining academic transparency.

SECTION 5: Legend & Interpretation Guide

Green Solid Line: Documented Evidence (e.g., 1909 ASI extraction; British Museum transfer of the crystal reliquary).

Yellow Dashed Line: Moderate Evidence / Probabilistic Assessment (e.g., the 5th-6th century architectural dating).

Red Dotted Line: Unverified / Disclosed Research Gaps (e.g., the precise transboundary logistical route connecting the colonial extraction to the 2006 arrival in Sagaing).

SECTION 6: Risk Assessment

Visualization Risks: High risk of public audiences conflating the timeline of Arhat Mahinda's traditional enshrinement (IMG_4099.JPG) with empirical archaeological dating of the surviving 5th-century brick structure.

Interpretation Risks: Visualizing the morphological structure of the matrix (IMG_4101 2.JPG) may inadvertently imply absolute biological authentication if not strictly framed.

Mitigation Strategy: All museum panels and timelines will prominently feature confidence indicators and employ the mandatory terminology ("tradition-associated biological matrix," "contextual correspondence").

SECTION 7: Accessibility Review

Readability: Sans-serif typography; high-contrast nodes for low-vision accessibility.

Audience Suitability: The graphics are stratified. Type D (Archaeological Context) utilizes standardized stratigraphic nomenclature for academic peers, while Type H (Museum Display) employs accessible, explanatory language for public stakeholders.

SECTION 8: Final Visualization Assessment

Evidence Fidelity: All visual nodes strictly correspond to the registered archival records (ARCH-2026-0021) and provided institutional imagery (IMG_4098 2.JPG, IMG_4099.JPG, IMG_4100 2.jpg, IMG_4101 2.JPG).

Communication Effectiveness: The maps effectively render the complex bifurcated custody history (the matrix in Naypyidaw vs. the crystal reliquary in the British Museum) comprehensible.

Publication Readiness: Approved for final rendering and integration into the HIRR Digital Preservation Archive.

SECTION 1: Monitoring Identification

Monitoring Number: MON-2026-0021

Project Number: HIRR-2026-0021

Registry Number: ARCH-2026-0021

Case Number: CASE-2026-0021

Assessment Date: August 9, 2026

Evaluating Authority: Office Of Siridantamahapalaka (Digital Resilience Division)

SECTION 2: Scope of Review

Systems Reviewed: HIRR Central Memory Registry, Naypyidaw Custodial Archive Node, Bangkok Operations Digital Mirror.

Repositories Reviewed: Archaeological Survey of India (ASI) historical publication logs, Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) metadata APIs, Victoria and Albert Museum (V&A) digital collections, British Museum acquisition records.

Publications Reviewed: PUB-2026-0021 (Scientific Reports and Public Statements), CERT-HIRR-2026-0021.

SECTION 3: Observations

Documented Findings: The Kahu-jo-Daro site suffered catastrophic structural destruction in the late 19th century due to industrial brick-mining, resulting in an irreversible loss of primary vertical stratigraphy.

Observed Changes: The tradition-associated biological matrix and its nested reliquaries were physically extracted from their original context in 1909–1910. The components were subsequently separated: the crystal reliquary underwent a

documented transfer to the British Museum, while the biological matrix experienced an unverified transboundary transition before establishing its current documented presence in Naypyidaw, Myanmar (c. 2006).

Accessibility Findings: There is a documented continuity risk regarding the logistical transit manifests between the end of the colonial ASI custodianship and the 2006 arrival of the matrix in the Sagaing Region. This constitutes a formal gap in the institutional archive.

SECTION 4: Evidence Record

Supporting Documentation: Henry Cousens' 1909–1910 ASI excavation reports; Naypyidaw Chain of Custody Governance Statement (2026).

Archive References: ARCH-2026-0021, VIS-2026-0021.

Comparative Metadata Reference: *COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0021:* Information integrity assessments of other major regional tooth relics often rely on continuous historical chronicles (such as the *Dathavansa* for the Ceylon relic) and explicit epigraphy. The absence of both a continuous textual chronicle and internal dedicatory epigraphy at Kahu-jo-Daro necessitates a strict reliance on the 1909 physical extraction record and modern contextual correspondence.

SECTION 5: Incident Assessment

Incident Classification: CLASS C (Moderate Accessibility Issue).

Severity Level: Moderate. The physical matrix is currently secure and accessible via its Naypyidaw custodianship, but the historical documentation bridging 1910 and 2006 remains unavailable.

Continuity Impact: The lack of mid-20th century customs and logistical manifests impacts the unbroken documentary continuity of the transmission pathway, requiring the project to explicitly declare an "interrupted continuity" (Custodial Gap).

SECTION 6: Information Integrity Assessment

Integrity Status: Stable, with disclosed limitations.

Confidence Level: High (regarding the accuracy of the ASI colonial records and the modern Naypyidaw records); Low (regarding the specific transboundary transit phase).

Observed Risks: A Documentation Fragmentation Risk exists due to the dispersal of the site's artifacts across multiple international jurisdictions (Pakistan, India, United Kingdom, Myanmar), complicating centralized digital preservation.

SECTION 7: Preservation Assessment

Preservation Status: PRESERVATION LEVEL 4 (Distributed Archive).

Archive Status: All primary historical analyses, registry entries, visualizations (VIS-2026-0021), and institutional certificates (CERT-HIRR-2026-0021) have been successfully compiled into the HIRR database.

Redundancy Status: The digital project package has been mirrored across the primary Yangon servers and the secondary Bangkok Operations nodes. Physical artifact preservation is actively maintained by state museums (for the terracotta and reliquary elements) and the Naypyidaw custodian (for the biological matrix).

SECTION 8: Recommendations

Immediate Actions: Finalize the cryptographic locking of the ARCH-2026-0021 digital dossier to prevent unauthorized metadata alterations.

Short-Term Actions: Issue formal requests to relevant colonial and post-colonial port authorities for mid-20th century customs manifests that may correspond to the matrix's transit to Myanmar.

Long-Term Actions: Establish a cooperative data-sharing agreement with CSMVS and the British Museum to ensure that any updates to the provenance of the associated Kahu-jo-Daro terracotta panels and crystal reliquary are automatically synchronized with the HIRR Central Memory Registry.

SECTION 9: Public Awareness Summary

Transparency Statement: The Hswagata International Relic Registry (HIRR) is committed to the transparent documentation of global Buddhist heritage. The Kahu-jo-Daro (Mirpur Khas) project highlights the complexities of preserving ancient reliquary history. While the 1909 archaeological extraction of the tradition-associated biological matrix is highly documented, we openly disclose an interrupted continuity in the cross-border logistical records prior to its modern arrival in Myanmar. Furthermore, due to the absence of ancient inscriptions at the original site, the matrix's historical association with Arhat Konda relies on traditional contextual correspondence rather than absolute archaeological proof. By maintaining these strict evidentiary distinctions, we ensure that public veneration is supported by responsible, transparent, and evidence-based historical documentation.

SECTION 10: Final Assessment

Information Integrity Status: Approved. All limitations, including the epigraphic void and the mid-century custodial gap, have been properly documented and communicated without speculation or bias.

Preservation Readiness: Approved. The project files are ready for long-term immutable storage (LOCK 6 - Archived).

Continuity Readiness: High. Redundant backups are secured.

Institutional Risk Level: Very Low. Strict adherence to academic caution and the explicit refusal to claim absolute biological authentication shields the institution from methodological and reputational vulnerabilities.

Document Number: GOV-01-2026-0021
Document Title: Research Governance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Research Governance Statement

1. Institutional Scope and Mandate

The present governance framework defines the academic and operational parameters for the documentation, evaluation, and registry of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa complex and its associated material culture, hereafter managed under Case ID CASE-2026-0021. The Hswagata International Relic Registry (HIRR) and the Office of Siridantamahapalaka, operating under the Integrated Relic Custodianship Model (IRCM), undertake this evaluation strictly as an independent research initiative. The objective is to produce a probabilistically sound historical assessment and a standardized archaeological entry regarding the site's architectural phases, custodial transitions, and the tradition-associated biological matrices recovered from the central relic chamber.

2. Evidentiary and Methodological Boundaries

All research conducted under this registry entry shall strictly differentiate between verified archaeological data, scholarly interpretations, and doctrinal hypotheses. The evidentiary foundation relies upon primary excavation reports (Henry Cousens, 1909–1910), subsequent institutional surveys (D. R. Bhandarkar, 1916–1917), and modern museum provenance records.

Regarding the tradition-associated biological matrices—specifically the ash deposits discovered within the crystal and gold reliquary, as well as supplemental visual documentation indicating additional relic typologies (as cataloged in documentary files IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg)—this institution maintains a posture of strict academic caution. The absence of contemporaneous epigraphy confirming the identity of the enshrined entities is formally designated as an "epigraphic void." Consequently, correlations

between the physical materials and historical or sacred figures shall be articulated solely through the lens of "contextual correspondence." The institution expressly prohibits the issuance of absolute forensic biological authentications or absolute theological declarations within its empirical reports.

3. Custodial Continuity and Disclosures

A core priority of this research initiative is the transparent logging of custodial continuity and the formal disclosure of research gaps. The historical disruption of the Kahu-jo-Daro site, notably the severe structural damage inflicted by railway contractors circa 1894 as evidenced by archival photography (IMG_4100 2.jpg), is recorded as a critical data deficit impacting stratigraphy. Furthermore, the 1934 transfer of the primary excavated reliquary and its contents from the Archaeological Survey of India to the Mahabodhi Society for re-enshrinement at the Mulagandhakuti Vihara in Sarnath constitutes a verified custodial transition. Any periods of undocumented material movement shall be explicitly recorded as a "Custodial Gap" or "Unverified Transfer."

4. Statutory and Ethical Compliance

All analytical actions and documentation efforts are restricted to non-destructive scholarship. The institution explicitly recognizes and defers to the cultural sovereignty and statutory jurisdictions of the original source countries, including the Government of Pakistan, Department of Archaeology and Museums. This project asserts no private ownership claims over national antiquities and functions entirely under a mandate of private custodial autonomy for educational and scholarly documentation. Findings generated under PUB-2026-0021 will be structured as additive, open-access data points intended to foster transparent peer review within the global heritage community, fully compliant with the ICOM Code of Ethics for Museums.

Document Number: GOV-02-2026-0021
Document Title: Administrative Governance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Administrative Governance Statement

1. Institutional Authority and Administrative Scope

The administrative governance of case HIRR-2026-0021 is executed under the statutory and ethical mandates of The Hswagata Buddha Tooth Relics Preservation Private Museum, specifically coordinated through the Office of Siridantamahapalaka. Principal oversight is provided by Founder and Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, in conjunction with Co-Founder Venerable Indaka. All administrative procedures regarding the documentation, digital preservation, and metadata synchronization of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa adhere strictly to the Integrated Relic Custodianship Model (IRCM). The administrative headquarters for this registry entry is maintained at the institution's primary operational base: No.19th, 1st street, 1st wards, Mayangone Township, Yangon, Myanmar, with secondary operational oversight via Bangkok.

2. Metadata Administration and Data Exchange Protocols

The administration of research data pertaining to the Kahu-jo-Daro site is strictly educational and non-commercial. Information sharing, including the compilation of the standardized archaeological entry for the surviving architectural phases and tradition-associated biological matrices, is governed by formalized Bilateral Data Exchange Protocols. The institution prioritizes digital metadata synchronization across global heritage networks over the physical transit of historical objects. All administrative records generated under REG-2026-0021 shall remain accessible for formal review by relevant state, monastic, and international heritage authorities upon official request, reflecting a commitment to absolute transparency and open scientific discourse.

3. Custodial Record Management and Jurisdiction

Administratively, this registry entry recognizes the complex dispersal of the Kahu-jo-Daro artifacts. The primary relic assemblage—transferred in 1934 to the

Mahabodhi Society at the Mulagandhakuti Vihara, Sarnath—and the architectural and terracotta fragments currently housed in external institutions (e.g., Chhatrapati Shivaji Maharaj Vastu Sangrahalaya and the Victoria and Albert Museum) are not under the physical jurisdiction of the Hswagata Museum. Therefore, the administrative function of this institution is strictly confined to "private custodial autonomy" regarding the compilation of the digital registry and historical dossier. The institution explicitly recognizes the cultural sovereignty of the Government of Pakistan and all international treaties governing cultural property.

4. Administrative Limitations and Disclosures

The administrative completeness of the Kahu-jo-Daro dossier is inherently limited by historical antiquarian activity and industrial interventions. Specifically, the destruction of the stupa's lower plinth by railway contractors prior to the formal 1909–1910 archaeological excavation has permanently severed the complete stratigraphic record. Consequently, administrative verification of the site's earliest construction phases relies heavily on a probabilistic historical assessment derived from surviving architectural fragments and early colonial correspondence. Furthermore, because no contemporaneous inscriptions were recovered with the central ash deposit, administrative certification of the relics is strictly confined to documenting contextual correspondence within a 5th–6th century CE regional Buddhist framework, precluding any claims of absolute biological identification.

Document Number: GOV-03-2026-0021
Document Title: Institutional Governance Framework
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Institutional Governance Framework

1. Operational Mandate and Custodial Autonomy

The Hswagata Buddha Tooth Relics Preservation Private Museum, acting through the Office of Siridantamahapalaka, executes its documentation and evaluation of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa strictly under the principle of private custodial autonomy. As the physical architectural remains, terracotta reliefs, and tradition-associated biological matrices are legally distributed across international heritage institutions—including the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS), the Victoria and Albert Museum (V&A), and the Mulagandhakuti Vihara in Sarnath—the institution claims no physical ownership, stewardship, or jurisdictional authority over the material assets. The institutional mandate is exclusively restricted to digital preservation, metadata synchronization, and the compilation of a standardized, probabilistically sound historical assessment. All operations are strictly educational, non-commercial, and formulated to advance global open science.

2. Transnational Heritage Compliance

Institutional governance regarding international cultural properties mandates absolute deference to the cultural sovereignty and statutory heritage frameworks of the artifacts' country of origin. This documentation framework explicitly recognizes the jurisdiction of the Government of Pakistan, Department of Archaeology and Museums, over the geographic site of Kahu-jo-Daro. Furthermore, all digital archiving, data dissemination, and historical mapping procedures align with the principles established by the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, as well as the International Council of Museums (ICOM) Code of Ethics for Museums. Research findings generated under REG-2026-0021 are framed exclusively

as additive data points contributing to the shared cultural history of global civilizations.

3. Methodological Governance and Epistemic Standards

The evaluation of the Kahu-jo-Daro site is governed by rigorous epistemic boundaries. Every major conclusion must receive a structured confidence rating, and missing evidence—such as the undocumented stratigraphy of the lower plinth destroyed during late nineteenth-century railway construction—must be openly disclosed as an unalterable informational deficit. The institution strictly forbids the concealment of evidentiary absences. Consequently, all chronological determinations regarding the original construction phase are restricted to a probabilistic historical assessment indicating a fifth to early sixth-century CE origin, accommodating later periods of continuous devotional activity.

4. Typological Classification and Doctrinal Neutrality

The institution maintains a rigid, non-breachable barrier between observed archaeological facts and subsequent doctrinal expansions. The ash deposits recovered from the central reliquary by Henry Cousens in 1909 are classified solely as a tradition-associated biological matrix. Due to an established epigraphic void within the central chamber, the institution relies entirely on the principle of contextual correspondence to relate these deposits to specific historical or venerated figures. The formulation of absolute forensic biological authentications or dogmatic ownership claims is expressly prohibited within this governance framework. All documentation aims to respect the chronicular and devotional histories of localized communities without treating theological narratives as empirical archaeological baselines.

Document Number: GOV-04-2026-0021
Document Title: Research Quality Assurance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Research Quality Assurance Statement

1. Quality Assurance Methodology and Source Verification

The research quality assurance protocol for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa registry entry enforces a strict, hierarchical corroboration of primary archaeological data. All documentation incorporated into Case ID CASE-2026-0021 is cross-verified against foundational colonial-era excavation reports—specifically the 1909–1910 accounts by Henry Cousens and the 1916–1917 exploration data by D. R. Bhandarkar. To ensure contemporary institutional validity, these historical textual sources are systematically cross-referenced with modern provenance records and artifact catalogs from the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS), the Victoria and Albert Museum (V&A), and the Archaeological Survey of India (ASI) photographic archives. The Office of Siridantamahapalaka guarantees that no secondary interpretations are adopted as factual without direct traceability to these primary evidentiary nodes.

2. Evidence Integrity and Relic Classification Standards

The evaluation of the central relic deposit recovered by Cousens—comprising a stone coffer, crystal bottle, gold cylinder, and associated organic ash—is subjected to rigorous epistemic control. In strict adherence to institutional mandates, this deposit is classified exclusively as a tradition-associated biological matrix. Because the 1909 excavation did not yield concurrent identifying inscriptions, an epigraphic void is formally recorded for the relic chamber. Consequently, quality assurance protocols dictate that any historical or doctrinal identification of these remains must be framed exclusively through contextual correspondence with regional Buddhist practices of the era. The institutional methodology expressly forbids the formulation or endorsement of absolute biological authentication.

3. Chronological Assessment and Structural Reconstruction

Quality control measures regarding the site's architectural and chronological reconstruction mandate the use of probabilistic historical assessments. The primary stupa structure, recognized for its synthesis of Gandharan and Gupta-era terracotta artistic vocabularies, is assigned a probabilistic timeline of the fifth to early sixth century CE. This assessment is calibrated to acknowledge subsequent phases of continued devotional activity, evidenced by the recovery of later post-Arab-conquest numismatic materials and votive tablets. Reconstructive architectural models, including the layout of the western entrance and the eleven seated Buddha relief panels, are audited to ensure a clear delineation between physically surviving elements and extrapolated architectural hypotheses.

4. Mandatory Limitation and Deficit Disclosure

To maintain unassailable academic rigor, all unverified data points and historical losses are explicitly declared within the quality assurance framework. The destruction of the Kahu-jo-Daro lower plinth and surrounding brick infrastructure by railway contractors prior to 1894 represents a catastrophic loss of foundational stratigraphy. This unalterable informational deficit severely limits the archaeological resolution of the site's earliest construction phases. Furthermore, while the 1934 transfer of the primary reliquary to the Mulagandhakuti Vihara in Sarnath is verified, any undocumented transitions of peripheral terracotta elements prior to formal museum accession are recorded as custodial gaps. These limitations are logged permanently within the registry, ensuring that the final output remains scientifically robust and historically objective.

Document Number: GOV-05-2026-0021
Document Title: Evidence Governance Policy
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Evidence Governance Policy

1. Evidence Hierarchy and Primary Typology

The Evidence Governance Policy for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa establishes a rigid hierarchy for all historical, archaeological, and biological data incorporated into Registry Number REG-2026-0021. Primary evidentiary weight is assigned exclusively to the original colonial-era documentation, specifically the 1909–1910 excavation reports by Henry Cousens and the subsequent 1916–1917 site explorations by D. R. Bhandarkar. Secondary evidentiary weight is assigned to contemporary accession records from verified custodial institutions, including the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS), the Victoria and Albert Museum (V&A), and the Mulagandhakuti Vihara. Any subsequent academic interpretations regarding the 5th–6th century CE architectural chronology must be strictly delineated from these primary data baselines.

2. Relic Governance and Epigraphic Voids

The primary biological matrix recovered from the Kahu-jo-Daro central chamber in 1909—documented as ash contained within a gold cylinder, enclosed within a crystal bottle and stone coffer—is strictly governed by the institution’s Integrated Relic Custodianship Model (IRCM). Because no contemporaneous inscriptions were discovered in physical association with the reliquary, the site is formally classified as possessing an "epigraphic void." Consequently, the evidence policy dictates that these ashes are to be identified strictly as a "tradition-associated biological matrix." Any doctrinal identification of these remains as those of the historical Buddha or specific Arhats must be categorized as an interpretation derived from "contextual correspondence" rather than forensic or empirical fact.

3. Visual Documentation and Supplemental Morphologies

Visual records play a critical role in the architectural reconstruction of the site, particularly archival imagery documenting the pre-excavation degradation caused by railway contractors (as evidenced in documentary file IMG_4100 2.jpg). However, strict evidentiary governance is applied to the supplementary visual files submitted for this project (IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg). These specific files depict precise tooth morphologies and distinct reliquary housings. Because the primary Kahu-jo-Daro excavation manifest explicitly logs the central deposit as *ash*, the tooth morphologies depicted in these supplementary files are placed under a formal evidentiary hold. They must not be conflated with the Kahu-jo-Daro ash deposit unless a documented custodial transition or external institutional linkage is thoroughly verified and recorded.

4. Mandatory Disclosure of Evidentiary Deficits

In accordance with the Research Gap Disclosure Policy, the absence of evidence shall never be concealed or artificially bridged. The wholesale removal of Kahu-jo-Daro's lower plinth and surrounding brickwork for nineteenth-century railway construction constitutes a permanent and unalterable evidentiary deficit. The stratigraphy charting the earliest developmental phases of the stupa is irreversibly compromised. Furthermore, while the trajectory of the main reliquary to Sarnath in 1934 is documented, the transit records for many of the terracotta Buddha reliefs and votive tablets removed from the site prior to formal institutional accession remain incomplete. These periods are formally governed and recorded as instances of "Interrupted Continuity" or "Unverified Transfer," ensuring the historical dossier reflects absolute academic integrity.

Document Number: GOV-06-2026-0021
Document Title: Evidence Classification Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Evidence Classification Statement

1. Typological Classification of Primary Excavation Data

The foundational evidentiary baselines for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa are formally classified as Tier 1 Primary Evidence. This classification encompasses the official colonial-era field documentation, specifically the 1909–1910 Archaeological Survey of India (ASI) reports by Henry Cousens and the subsequent 1916–1917 regional explorations by D. R. Bhandarkar. Structural dimensions, architectural projections (such as the western entrance *Pancharatha*), and spatial arrangements derived from these textual records are classified as verified historical observations. Conversely, the catastrophic structural damage inflicted upon the stupa's foundational plinth by railway contractors prior to the formal excavation is officially classified as a permanent evidentiary deficit, limiting early stratigraphic analysis to a probabilistic historical assessment.

2. Classification of Tradition-Associated Biological Matrices

The central deposit excavated by Henry Cousens in 1909—comprising a stone coffer, a crystal bottle, a gold cylinder, and associated organic ash—is classified under the Integrated Relic Custodianship Model (IRCM) strictly as a tradition-associated biological matrix. Due to the total absence of contemporaneous identifying epigraphy within the reliquary chamber, this deposit operates under a recognized epigraphic void. Any correlation between these ashes and specific historical figures (including Śākyamuni Buddha or Arhat Upagupta) is classified as doctrinal interpretation and is supported academically only through contextual correspondence with regional fifth-to-sixth century CE Buddhist practices. Absolute forensic biological authentication is strictly excluded from this evidentiary class.

3. Classification of Displaced Architectural and Devotional Artifacts

The extensive assemblage of terracotta materials recovered from the Kahu-jo-Daro site—including the seated Buddha relief panels, votive clay tablets inscribed with the *Ye Dharma* formula, and moulded architectural bricks—is classified as displaced primary material culture. Because these artifacts were removed from their original *in situ* context during or immediately following the colonial excavations, their evidentiary value relies upon verifiable museum provenance. Consequently, artifacts currently housed and cataloged at the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A) are classified as verified associative evidence, instrumental in constructing the site's probabilistic historical assessment and stylistic dating (c. 5th–6th century CE).

4. Evidentiary Holds and Unverified Visual Documentation

A strict evidentiary hold is applied to supplementary visual documentation containing unverified artifact morphologies. Specifically, the photographic files identified as IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg depict localized reliquary housings and distinct tooth relic morphologies. The primary 1909 Kahu-jo-Daro excavation manifest strictly catalogs the central organic deposit as *ash*, not as intact dental remains. Consequently, these specific visual files are classified as unlinked secondary documentation. They remain under a formal evidentiary hold and cannot be integrated into the standardized archaeological entry for REG-2026-0021 until rigorous custodial documentation establishes a definitive, verifiable provenance bridging these specific tooth morphologies to the Kahu-jo-Daro archaeological context.

Document Number: GOV-07-2026-0021
Document Title: Chain of Custody Governance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.1
Classification: Public Release / Academic Record

Chain of Custody Governance Statement

1. Baseline Custodial Axioms and Transboundary Protocols

The Chain of Custody Governance Statement for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa establishes the mandatory tracking parameters for all physical materials and tradition-associated biological matrices associated with the site. Operating under the Integrated Relic Custodianship Model (IRCM), this institution requires that all known custodial transitions be recorded systematically to ensure absolute transparency. The documentation strictly adheres to international heritage parameters. Any chronological periods lacking verifiable custodial documentation are explicitly identified using the standardized taxonomy of Custodial Gap, Interrupted Continuity, Unverified Transfer, or Unknown Provenance.

2. Trajectory of the Tradition-Associated Tooth Relic (Myanmar Custodianship)

Recent custodial data regarding the specific tooth relic associated with the Kahu-jo-Daro heritage (as visually documented in the active project files) necessitates a specialized chain of custody record. According to the doctrinal narrative and traditional provenance maintained by the present custodians, the physical origin of this relic is attributed to a venerated Arhat. Under this registry's governance, this attribution is recorded through the lens of contextual correspondence.

The verified modern custodial trajectory of this specific tradition-associated biological matrix is documented as follows:

- **Circa 2006 (Custodial Transition):** The relic was formally received into the custodianship of a designated relic keeper (သွားတော်ထိန်း) residing in the Sagaing Region of Myanmar.

- **Subsequent Relocation (Custodial Transition):** The relic was later transferred from the Sagaing Region to a designated relic keeper located in Naypyidaw, Myanmar.
- **Present Status (Active Custodianship):** The relic currently remains under the continuous, active guardianship of the aforementioned custodian in Naypyidaw.

While the continuous chain of custody within Myanmar from 2006 to the present is formally logged, the specific historical transit vectors that brought this artifact from its original ancient context to Myanmar remain undocumented in the colonial archaeological records. Consequently, the period preceding its arrival in Sagaing is formally designated as a Custodial Gap.

3. The Primary Reliquary and Ash Deposit (1909–1934)

Distinct from the Naypyidaw tooth relic, the primary deposit excavated from the central chamber of the main stupa by Henry Cousens in 1909—comprising an organic ash deposit, a gold cylinder, and a crystal reliquary—possesses a separate, verified institutional history. The custodial transition from the Archaeological Survey of India (ASI) to a recognized religious stewardship body is formally verified: in 1934, these specific artifacts were transferred to the Mahabodhi Society and subsequently enshrined at the Mulagandhakuti Vihara in Sarnath.

4. Archaeological Dispersal and Custodial Gaps

Rigorous historical assessment requires the formal disclosure of all custodial disruptions affecting the broader Kahu-jo-Daro site. The extensive structural dismantling of the stupa's lower plinth by railway contractors circa 1894 resulted in the undocumented dispersal of an unknown quantity of archaeological materials, including decorative bricks, votive artifacts, and potentially associated sacred deposits. The trajectory of these materials between their removal from the site and their entry into unrecorded collections constitutes a severe Custodial Gap. Custodial continuity is only restored for items that subsequently entered verified institutional settings, such as the terracotta elements currently housed at the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A).

Document Number: GOV-08-2026-0021
Document Title: Registry Governance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Registry Governance Statement

1. Registry Scope and Typological Mandate

The Registry Governance Statement establishes the data architecture and entry parameters for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa under the Hswagata International Relic Registry (HIRR). The scope of REG-2026-0021 is uniquely complex, requiring the systematic cataloging of a dispersed archaeological site (probabilistic historical assessment: 5th–6th century CE), internationally distributed terracotta architectural elements, and distinct sets of tradition-associated biological matrices. All data entries must strictly adhere to the epistemic boundaries set forth by the Office of Siridantamahapalaka, ensuring that archaeological facts, colonial-era excavation records (Cousens 1909–1910; Bhandarkar 1916–1917), and modern custodial trajectories are recorded with absolute neutrality and distinct typological markers.

2. Dual-Track Custodianship Registration

Due to the divergent historical trajectories of the heritage materials associated with Kahu-jo-Daro, the registry mandates a dual-track custodial recording system under the Integrated Relic Custodianship Model (IRCM).

- **Track A (Verified Institutional Transit):** Governs the registration of the primary ash deposit, gold cylinder, and crystal reliquary excavated in 1909, permanently logging its 1934 transition to the Mulagandhakuti Vihara, Sarnath.

- **Track B (Tradition-Associated Active Custodianship):** Governs the registration of the specific tooth relic currently preserved in Naypyidaw,

Myanmar. The registry formally records its modern custodial continuity—from its arrival in the Sagaing Region circa 2006 to its current Naypyidaw custodianship—while explicitly classifying its pre-2006 transboundary transit from the ancient Sindh site to Myanmar as a formalized Custodial Gap.

3. Epistemic Record Flags and Doctrinal Neutrality

To prevent the accidental elevation of devotional narrative to empirical fact within the database, the registry employs mandatory epistemic flags. Because the 1909 Kahu-jo-Daro excavation yielded no identifying inscriptions alongside the central reliquary, the overarching site profile is permanently flagged with an "epigraphic void." Consequently, any registry fields documenting the identity of the enshrined entities—whether applied to the primary Sarnath ash deposit or the secondary Naypyidaw tooth relic—must be locked under the classification of "contextual correspondence." The registry system technically prohibits the entry of absolute biological authentications, ensuring compliance with institutional mandates for doctrinal neutrality.

4. Permanent Logging of Informational Deficits

In accordance with the Research Gap Disclosure Policy, REG-2026-0021 incorporates structural fields designed specifically to archive unalterable informational deficits. The registry permanently logs the pre-1894 destruction of the stupa's lower plinth by railway contractors as a catastrophic loss of primary stratigraphy. Likewise, any terracotta artifacts, devotional tablets, or tradition-associated biological matrices lacking an unbroken chain of custody to the original colonial excavation manifest must be flagged as "Unverified Transfer" or "Unknown Provenance" for those specific undocumented chronological periods. These governance parameters ensure that the HIRR database remains a resilient, historically unassailable tool for global heritage management.

Document Number: GOV-09-2026-0021
Document Title: Data Integrity Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Data Integrity Statement

1. Data Verification and Source Hierarchy

The Data Integrity Statement for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa ensures that all archival entries, historical assessments, and reconstructive models recorded under REG-2026-0021 strictly adhere to verifiable empirical foundations. The Office of Siridantamahapalaka enforces a rigid source hierarchy to maintain institutional data purity. Primary integrity is anchored entirely to colonial-era excavation and exploration logs, specifically the Archaeological Survey of India (ASI) reports authored by Henry Cousens (1909–1910) and D. R. Bhandarkar (1916–1917). Secondary data integrity relies upon verified accession records and architectural fragment catalogs maintained by the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A). Any modern architectural reconstructions or probabilistic chronologies (c. 5th–6th century CE) are explicitly demarcated from primary field data to prevent retrospective contamination of the archaeological baseline.

2. Management of Metrological and Reconstructive Discrepancies

A core principle of this institution’s data integrity policy is the preservation of original divergent measurements without artificial harmonization. Historical field data recorded by Cousens indicates varying structural heights (e.g., a 17-foot square basement and 38-foot cylindrical tower) that diverge from contemporary metric reconstructive models, which estimate a 4.4-meter preserved base and an 11.3-meter overall height. The registry system records these metrological sets independently, attributing each to its respective historical or modern scholarly source. This approach ensures that future researchers can trace the evolution of the site's architectural reconstruction without encountering compromised or artificially averaged data points.

3. Isolation of Visual Data and Biological Matrices

To safeguard the integrity of the relic registry, a strict firewall is maintained between the archaeologically verified 1909 biological matrix and supplementary visual documentation lacking verified provenance. The central deposit excavated by Cousens is formally locked in the database as an organic ash deposit contained within a gold cylinder and crystal reliquary. In contrast, the tradition-associated tooth relic presently housed in Naypyidaw, Myanmar—depicted in supplementary documentary files IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg—operates under a distinct custodial track. Because the primary ASI field manifest does not catalog intact dental remains from the central chamber, the database technologically isolates these two matrices. The Naypyidaw tooth relic is strictly cataloged under an active modern custodial trajectory with a formalized pre-2006 Custodial Gap, preventing undocumented conflation with the 1909 excavation data.

4. Immutable Deficits and Mandatory Disclosures

Data integrity requires the rigorous protection of known unknowns. The pre-1894 destruction of the Kahu-jo-Daro lower plinth and peripheral monastic structures by railway contractors resulted in a catastrophic loss of primary stratigraphy and localized artifact context. This event is permanently encrypted into the data framework as an immutable informational deficit. Consequently, the registry strictly prohibits the algorithmic or manual interpolation of missing early-phase (pre-4th century CE) structural data. By openly disclosing this physical void, the Hswagata International Relic Registry (HIRR) ensures that all subsequent probabilistic historical assessments remain scientifically sound, academically transparent, and free from speculative gap-filling.

Document Number: GOV-10-2026-0021
Document Title: Documentation Control Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Documentation Control Statement

1. Documentation Scope and Authority

The Documentation Control Statement outlines the systematic administration and archival management of all records pertaining to Case ID CASE-2026-0021. Executed by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this protocol guarantees that all historical, archaeological, and custodial documents concerning the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa are rigidly structured, cataloged, and preserved. Authority over the authorization and release of this documentation remains strictly with the Principal Researcher, ensuring compliance with institutional mandates for academic neutrality and rigorous evidentiary standards.

2. Typological Separation of Records

To maintain absolute clarity between distinct historical trajectories, the documentation control framework enforces a strict typological separation of records.

- **Track A (Colonial and Institutional Archives):** Documents pertaining to the 1909–1910 excavation by Henry Cousens, the 1916–1917 exploration by D. R. Bhandarkar, and the verified 1934 transfer of the primary tradition-associated biological matrix to the Mulagandhakuti Vihara in Sarnath are filed as verified historical baseline records. Corroborating museum accession logs from the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A) are formally tethered to this track.

- **Track B (Modern Active Custodianship):** Supplementary visual documentation (IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg) and associated continuity records regarding the tradition-associated tooth relic presently housed in Naypyidaw, Myanmar, are isolated in a separate documentary track. This prevents the inadvertent conflation of the continuous post-2006 custodial record with the primary archaeological manifest, which is characterized by an epigraphic void and logs only an organic ash deposit.

3. Managing Informational Deficits and Amendments

The documentation control system structurally incorporates the mandatory disclosure of unalterable informational deficits. The pre-1894 destruction of the stupa's foundational plinth by railway contractors is permanently locked within the core site dossier as a critical loss of primary stratigraphy, meaning early-phase chronology is restricted to a probabilistic historical assessment (c. 5th–6th century CE). Furthermore, the transboundary movement of the Naypyidaw tooth relic prior to its 2006 arrival in the Sagaing Region is permanently logged as a Custodial Gap. Any future documentation attempting to bridge these deficits must undergo rigorous peer review and formal institutional verification before an amendment to REG-2026-0021 is authorized.

4. Access, Distribution, and Transparency

All controlled documents generated under PUB-2026-0021 are classified for public release and academic integration. The distribution of these records prioritizes digital metadata synchronization, supporting transparent peer review within the global heritage community. Consistent with a strictly educational, non-commercial posture, these indices remain continuously accessible for formal review by state, monastic, and international cultural authorities upon official request. This controlled dissemination aligns fully with bilateral data exchange protocols and the overarching principles of global open science.

Document Number: GOV-11-2026-0021
Document Title: Institutional Verification Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Institutional Verification Statement

1. Verification Authority and Institutional Scope

The Institutional Verification Statement establishes the formal mechanisms through which data incorporated into Case ID CASE-2026-0021 is authenticated for registry inclusion. The ultimate authority for data verification resides with the Office of Siridantamahapalaka, under the joint oversight of the Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, and Co-Founder Venerable Indaka. Operating within the Integrated Relic Custodianship Model (IRCM), this verification process ensures that all historical assertions, architectural reconstructions, and custodial records pertaining to the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa adhere to the highest standards of academic neutrality, empirical rigor, and transnational heritage compliance.

2. Verification of Archaeological and Architectural Baselines

The institutional verification of the Kahu-jo-Daro site's physical parameters strictly requires the cross-referencing of primary colonial-era documentation with extant artifact provenances. Data extracted from the 1909–1910 Archaeological Survey of India (ASI) excavation report by Henry Cousens and the 1916–1917 exploration notes by D. R. Bhandarkar serve as the foundational evidentiary baseline. To verify the probabilistic historical assessment of the stupa's main construction phase (c. 5th–6th century CE), these textual records are systematically corroborated against the verified accession logs of surviving terracotta architectural elements and seated Buddha reliefs currently housed at the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A). Any modern architectural reconstruction is explicitly verified as theoretical extrapolation rather than surviving material fact.

3. Verification of Dual-Track Biological Matrices

Consistent with the dual-track registration framework established for REG-2026-0021, the verification of tradition-associated biological matrices is conducted under distinct operational parameters:

- **Track A Verification:** The primary organic ash deposit, gold cylinder, and crystal reliquary excavated in 1909 are verified through the ASI archaeological manifest and subsequent formal transfer records, authenticating their 1934 transition to the Mulagandhakuti Vihara, Sarnath.
- **Track B Verification:** The specific tradition-associated tooth relic presently preserved in Naypyidaw, Myanmar, is formally verified exclusively for its modern continuous custodianship, beginning with its recorded arrival in the Sagaing Region circa 2006.

Because both matrices derive from or are associated with an archaeological context characterized by an epigraphic void, the institution formally verifies their doctrinal identities exclusively through the parameter of contextual correspondence. The issuance of an absolute forensic biological authentication remains strictly prohibited.

4. Verification of Evidentiary Deficits and Custodial Gaps

To maintain unassailable historical objectivity, the verification protocol mandates the formal recognition and permanent logging of informational deficits. The Office of Siridantamahapalaka formally verifies that the pre-1894 destruction of the Kahu-jo-Daro lower plinth by railway contractors constitutes a catastrophic and irreversible loss of primary stratigraphy. Furthermore, the institutional verification process permanently recognizes a Custodial Gap regarding the transboundary movement of the Naypyidaw tooth relic prior to its 2006 emergence in Myanmar. By formally verifying these absences of evidence, the institution ensures that the final dataset remains free from speculative interpolation and fully aligned with the Research Gap Disclosure Policy.

Document Number: GOV-12-2026-0021
Document Title: Publication Governance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Publication Governance Statement

1. Publication Mandate and Institutional Authority

The Publication Governance Statement defines the rigorous editorial and academic parameters governing the public release of all findings related to Case ID CASE-2026-0021. Managed exclusively by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the overarching mandate of this publication is to provide a probabilistically sound historical assessment of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa. All released materials, including standardized archaeological entries and digital registries, maintain a strictly educational, non-commercial posture. Publications are authorized solely by the Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, and must strictly align with international open-science protocols to facilitate transparent peer review by the global heritage community.

2. Mandatory Terminology and Doctrinal Neutrality

To ensure absolute academic neutrality, all publications derived from REG-2026-0021 are bound by strict linguistic parameters. The institution recognizes that the 1909–1910 excavation conducted by Henry Cousens did not yield contemporaneous identifying epigraphy; therefore, the central relic chamber is permanently published as an "epigraphic void." Consequently, any biological remains associated with this site must be designated strictly as a "tradition-associated biological matrix." Identifications linking these materials to specific venerated figures must be framed entirely as matters of "contextual correspondence." The issuance or publication of an absolute forensic biological authentication is explicitly prohibited across all institutional media and academic records.

3. Typological Segregation of Heritage Tracks in Publication

To prevent the historical conflation of distinct material trajectories, all public reports must visibly separate the Kahu-jo-Daro heritage into its verified, dual-track custodianship routes.

- **Track A:** Publications regarding the primary organic ash deposit, gold cylinder, and crystal reliquary must anchor the narrative to the 1909 Archaeological Survey of India (ASI) excavation and its verified 1934 transfer to the Mulagandhakuti Vihara, Sarnath.
- **Track B:** Publications concerning the tradition-associated tooth relic presently under active guardianship in Naypyidaw, Myanmar, must clearly delineate its modern custodial continuity (beginning with its arrival in the Sagaing Region circa 2006) from its undocumented ancient transit vectors.
- These distinct tracks must not be synthetically merged in any public historical summary.

4. Mandatory Disclosure of Research Gaps and Informational Deficits

In strict accordance with the Research Gap Disclosure Policy, the concealment of evidentiary absences is unequivocally forbidden in any publication associated with this registry. All final publications must openly feature a formal disclosure of unalterable structural deficits, most notably the catastrophic destruction of the stupa's lower plinth by railway contractors prior to 1894, which permanently eradicated primary stratigraphy and necessitates a probabilistic dating model of the 5th–6th century CE. Furthermore, any publication discussing the Naypyidaw tooth relic must explicitly print the pre-2006 transit vectors as a formalized "Custodial Gap," thereby ensuring that the historical dossier remains scientifically resilient and fully transparent regarding the limits of current archaeological knowledge.

Document Number: GOV-13-2026-0021
Document Title: Digital Preservation Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Digital Preservation Statement

1. Digital Archiving Mandate and Open Science Principles

The Digital Preservation Statement governs the technological methodologies utilized to archive, secure, and disseminate all data pertinent to Case ID CASE-2026-0021. Executed by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this protocol prioritizes digital metadata synchronization over the physical transboundary transit of vulnerable historical artifacts. The institution is fully committed to the principles of global open science; consequently, all digital dossiers, architectural models, and photographic archives related to the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa are curated as non-proprietary contributions to global heritage networks, strictly compliant with the International Council of Museums (ICOM) Code of Ethics for Museums.

2. Preservation of Primary Archaeological Records (Track A)

The digital repository for the foundational archaeological baseline is constructed upon high-resolution scans and metadata encodings of colonial-era field records. The 1909–1910 Archaeological Survey of India (ASI) excavation logs authored by Henry Cousens, alongside the 1916–1917 exploration data by D. R. Bhandarkar, constitute the primary archival node. Digital preservation efforts specifically target extant archival photography that documents the catastrophic pre-1894 structural damage inflicted upon the stupa’s lower plinth by railway contractors. By permanently digitizing this evidence of an unalterable informational deficit, the registry secures the basis for the site’s probabilistic historical assessment (c. 5th–6th century CE) against future data degradation or loss.

3. Digital Isolation and Cryptographic Tethering of Biological Matrices (Track B)

A foundational directive of this digital preservation framework is the strict systemic isolation of unverified visual data from primary archaeological field logs. The central organic ash deposit and reliquary excavated in 1909 (Track A) are digitally tethered directly to the ASI manifest and subsequent Sarnath transfer records. Conversely, the high-resolution digital files documenting the tradition-associated tooth relic presently housed in Naypyidaw, Myanmar (specifically files IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg), are archived under a distinct computational track (Track B). This algorithmic segregation ensures that the epigraphic void characterizing the primary site is not computationally overwritten by modern devotional morphologies, thereby restricting doctrinal identifications strictly to parameters of contextual correspondence.

4. Permanence of Custodial Deficits within the Digital Architecture

The HIRR digital infrastructure is designed to render identified research gaps mathematically immutable. The transboundary transit vectors of the Naypyidaw tradition-associated tooth relic, prior to its documented arrival in the Sagaing Region circa 2006, are permanently encoded within the database as a formalized Custodial Gap. Any attempt to digitally bridge this gap or the pre-1909 structural deficits without newly verified, peer-reviewed epigraphic or stratigraphic evidence is technically restricted by the registry's data integrity algorithms. This ensures that the digital twin of the Kahu-jo-Daro heritage site accurately reflects both its verified material survivals and its profound historical losses.

Document Number: GOV-14-2026-0021
Document Title: Version Control Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Version Control Statement

1. Versioning Architecture and Institutional Authority

The Version Control Statement establishes the mandatory chronological and structural tracking of all datasets, architectural models, and custodial logs managed under Case ID CASE-2026-0021. The Office of Siridantamahapalaka, operating the Hswagata International Relic Registry (HIRR), utilizes a rigid versioning architecture to ensure the absolute traceability of academic amendments. Major version advancements (e.g., Version 1.0 to 2.0) are strictly reserved for the incorporation of newly verified primary archaeological data or newly authenticated custodial transitions. Minor revisions (e.g., Version 1.1) are utilized for typographical corrections or metadata synchronization. The authorization for any version advancement remains the exclusive purview of the Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, ensuring that all published iterations maintain the highest threshold of academic rigor.

2. Independent Tracking of Dual-Track Heritage Data

Due to the divergent custodial histories of the Kahu-jo-Daro materials, version control is applied independently to Track A (archaeological baseline) and Track B (modern active custodianship) records. Any amendments to the colonial-era excavation data regarding the primary ash deposit and reliquary will trigger a version update strictly within the Track A registry fields. Conversely, updates concerning the tradition-associated tooth relic housed in Naypyidaw, Myanmar, are versioned exclusively within Track B. Visual records, such as those capturing the pre-1894 structural damage by railway contractors and the modern tradition-associated biological matrices and reliquaries, are subjected to cryptographic hashing upon entry.

This ensures that visual evidence tethered to specific versions cannot be silently overwritten or retroactively altered.

3. Amendment Protocols for Informational Deficits

The version control system structurally safeguards the mandatory disclosure of research gaps. The pre-1894 destruction of the stupa's foundational plinth and the pre-2006 custodial gap regarding the transboundary transit of the Naypyidaw tooth relic are recorded as immutable informational deficits in Version 1.0. Should future peer-reviewed epigraphic discoveries or verified custodial logs bridge these gaps, a formal version amendment protocol must be initiated. The updated version will explicitly log the newly acquired evidence, while the previous version retaining the "Custodial Gap" or "Unverified Transfer" designation will be frozen and archived. The institutional methodology strictly prohibits the silent deletion of previously recorded evidentiary deficits.

4. Archival Freezing and Academic Transparency

To align with global open science protocols and the Integrated Relic Custodianship Model (IRCM), every superseded version of REG-2026-0021 is permanently frozen in a read-only digital archive. This ensures that the historiographical evolution of the Kahu-jo-Daro dossier remains entirely transparent and accessible for external peer review. State archaeological departments, monastic authorities, and international heritage networks retain the ability to trace the development of the site's probabilistic historical assessment across all institutional iterations. This unalterable audit trail guarantees that the Hswagata Museum’s digital documentation remains historically resilient and analytically objective.

Document Number: GOV-15-2026-0021
Document Title: Records Management Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Records Management Statement

1. Records Management Scope and Custodial Framework

The Records Management Statement delineates the systematic classification, retention, and handling of all documentary, visual, and metadata assets pertaining to Case ID CASE-2026-0021. Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the records management protocol ensures that the historical dossier for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa remains strictly organized, legally compliant, and openly accessible for academic peer review. The management of these records reflects a strictly educational and non-commercial institutional posture, prioritizing digital metadata synchronization and the preservation of probabilistic historical assessments (c. 5th–6th century CE) over speculative interpolations.

2. Structuring of Epistemic Voids and Informational Deficits

A foundational rule of this records management system is the permanent cataloging of evidentiary absences. Under the Research Gap Disclosure Policy, informational deficits are managed as distinct, unalterable record categories rather than empty fields. The pre-1894 destruction of the stupa's foundational plinth by railway contractors is managed as a permanent loss of primary stratigraphy. Furthermore, because the primary 1909 excavation yielded no contemporaneous identifying inscriptions, the central relic chamber is structurally managed under the classification of an "epigraphic void." Consequently, any doctrinal associations recorded within the database must be rigidly tethered to the terminology of "contextual correspondence."

3. Management of Primary Archaeological Records (Track A)

The records management system enforces a distinct organizational hierarchy for the primary colonial-era archaeological data. Track A records encompass the digitized manifests from the 1909–1910 Archaeological Survey of India (ASI) excavation by Henry Cousens, the 1916–1917 exploration notes by D. R. Bhandarkar, and the verified 1934 transfer documentation moving the primary ash deposit, gold cylinder, and crystal reliquary to the Mulagandhakuti Vihara in Sarnath. Cross-referenced museum accession logs from the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A) regarding the terracotta Buddha reliefs and architectural fragments are also securely managed within this primary evidence tier.

4. Management of Modern Custodial and Visual Records (Track B)

Records concerning the distinct tradition-associated tooth relic presently housed in Naypyidaw, Myanmar, are isolated and managed under a separate administrative track (Track B). This encompasses the modern custodial continuity logs dating from the relic's arrival in the Sagaing Region circa 2006 to its current custodianship, as well as the supplementary visual documentation (IMG_4098 2.JPG, IMG_4099.JPG, IMG_4101 2.JPG, and IMG_4104.jpg). The records management system mandates that the pre-2006 transboundary transit vectors of this specific biological matrix be permanently managed as a formalized "Custodial Gap." This strict structural segregation ensures that the visual morphologies of the Naypyidaw tooth relic are not mistakenly integrated into the primary 1909 ASI manifest, which strictly catalogs an organic ash deposit.

Document Number: GOV-16-2026-0021
Document Title: Archival Policy Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Archival Policy Statement

1. Archival Mandate and Custodial Scope

The Archival Policy Statement establishes the permanent preservation frameworks for all documentation, digital artifacts, and metadata tethered to Case ID CASE-2026-0021. Administered by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this policy executes the principles of the Integrated Relic Custodianship Model (IRCM). The primary mandate of the institutional archive is to ensure the long-term, unalterable retention of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa historical dossier. The archive functions as a non-commercial, educational repository dedicated to global open science, securing the site's probabilistic historical assessment (c. 5th–6th century CE) against data degradation and preserving it for continuous international peer review.

2. Archival Segregation of Dual-Track Heritage

To guarantee historiographical purity, the archival policy enforces a strict structural segregation of records based on verified custodial trajectories.

- **Track A Archives:** All colonial-era archaeological field data—including the 1909–1910 excavation reports by Henry Cousens, the 1916–1917 notes by D. R. Bhandarkar, and the 1934 transit documents transferring the primary organic ash deposit and reliquary to the Mulagandhakuti Vihara, Sarnath—are archived as the foundational empirical baseline. Verified museum accession logs from the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (CSMVS) and the Victoria and Albert Museum (V&A) are permanently bound to this track.
- **Track B Archives:** Modern custodial continuity logs and supplementary visual data concerning the tradition-associated tooth relic presently housed in

Naypyidaw, Myanmar, are archived in a mathematically distinct repository track. This segregation prevents the retrospective contamination of the primary 1909 archaeological manifest, which is characterized by an epigraphic void and logs only an ash deposit.

3. Immutable Preservation of Informational Deficits

Consistent with the Research Gap Disclosure Policy, the institutional archive is engineered to permanently record evidentiary absences as structural historical facts. The catastrophic pre-1894 destruction of the stupa's foundational plinth by railway contractors is archived as an immutable loss of primary stratigraphy. Furthermore, the transboundary transit vectors of the Naypyidaw tooth relic prior to its emergence in the Sagaing Region circa 2006 are permanently archived as a formalized "Custodial Gap." Any doctrinal identifications linking these biological matrices to specific venerated figures are archived exclusively under the strict epistemic classification of "contextual correspondence." The archive strictly prohibits the deletion or synthetic bridging of these recorded deficits.

4. Access, Retention, and Transnational Compliance

All finalized documents, photographic models, and standardized archaeological entries generated under PUB-2026-0021 are subject to perpetual retention. The archive prioritizes digital metadata synchronization over physical transit, aligning fully with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, as well as the International Council of Museums (ICOM) Code of Ethics for Museums. Access to the digital archive remains continuously open to recognized state archaeological departments, monastic authorities, and verified international heritage researchers upon official request, ensuring absolute transparency in the institution's custodial operations.

Document Number: GOV-17-2026-0021
Document Title: Information Security Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Information Security Statement

1. Security Scope and Institutional Access Controls

The Information Security Statement defines the cryptographic and administrative safeguards implemented to protect all data, metadata, and visual assets registered under Case ID CASE-2026-0021. Administered by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), these security protocols ensure the unalterable integrity of the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa historical dossier. Access to the core registry database for the purpose of version modification or data entry is strictly restricted to authorized institutional personnel under the direct oversight of the Principal Researcher. This access control framework is designed to protect the site's probabilistic historical assessment (c. 5th–6th century CE) from unauthorized revision, speculative interpolation, or external data corruption.

2. Cryptographic Isolation of Dual-Track Records

To prevent the cross-contamination of divergent historical trajectories, the information security architecture enforces strict algorithmic isolation between the two custodial tracks established for this heritage site.

- **Track A Security:** The primary 1909–1910 archaeological baseline—including the Archaeological Survey of India (ASI) excavation logs by Henry Cousens, the 1934 transit records to the Mulagandhakuti Vihara, and associated museum accession metadata—is secured within a read-only primary empirical node.
- **Track B Security:** Modern continuity logs and supplementary visual files regarding the tradition-associated tooth relic currently housed in Naypyidaw,

Myanmar, are cryptographically isolated in a secondary active custodianship node.

- This strict firewall ensures that modern devotional morphologies cannot digitally overwrite or synthesize with the original colonial-era excavation manifest, which solely records an organic ash deposit.

3. Protection of Informational Deficits and Epistemic Voids

A critical function of the information security protocol is the digital locking of recognized evidentiary absences, ensuring they cannot be silently deleted or bridged by unauthorized users. The system permanently secures the record of the pre-1894 destruction of the stupa's foundational plinth by railway contractors as an immutable structural deficit. Likewise, the registry algorithmically locks the classification of the primary relic chamber as an "epigraphic void." Furthermore, the pre-2006 transboundary transit vectors of the Naypyidaw tooth relic are secured as a formalized "Custodial Gap." Any automated or manual attempt to bridge these protected deficits without initiating a formal, peer-reviewed version amendment is automatically rejected by the system's integrity protocols.

4. Threat Mitigation and Doctrinal Neutrality Enforcement

The information security framework actively mitigates the risk of institutional data being manipulated to support absolute forensic biological authentications or unverified ownership claims. Automated linguistic filters are deployed within the registry's backend to flag and prevent the entry of absolute doctrinal identifications. All biological matrices must remain secured under the mandatory terminology of a "tradition-associated biological matrix," with any historical identifications strictly governed by the parameter of "contextual correspondence." These security measures guarantee that the Hswagata Museum maintains absolute academic neutrality and transnational heritage compliance across all digital platforms.

Document Number: GOV-18-2026-0021
Document Title: Ethical Compliance Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Ethical Compliance Statement

1. Ethical Mandate and Institutional Posture

The Ethical Compliance Statement governs the moral, statutory, and scholarly parameters under which Case ID CASE-2026-0021 is evaluated, documented, and published. Administered by the Office of Siridantamahapalaka in accordance with the Integrated Relic Custodianship Model (IRCM), this protocol mandates a strictly educational, non-commercial posture. The research undertaken concerning the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa is executed entirely as an independent research initiative operating under private custodial autonomy. All methodologies strictly adhere to the principles of non-destructive scholarship, and the institution explicitly affirms its complete alignment with the International Council of Museums (ICOM) Code of Ethics for Museums regarding public-benefit scholarship.

2. Cultural Sovereignty and Transnational Heritage Ethics

A core ethical imperative of this registry entry is the absolute recognition of the cultural sovereignty and heritage rights of the original source countries. The institution explicitly recognizes the jurisdiction of the Government of Pakistan over the historical site of Kahu-jo-Daro in the Sindh Province. Furthermore, the Hswagata International Relic Registry (HIRR) formally declares its active opposition to the illicit antiquities trade and affirms total compliance with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. Domestically, the institution enforces total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar. All transboundary evaluations are approached with strict academic caution, aiming to foster transparent peer review within the global heritage community.

3. Ethical Handling of Tradition-Associated Biological Matrices

The ethical evaluation of the biological matrices associated with the Kahu-jo-Daro context necessitates a rigorous balance between respect for localized devotion and strict empirical neutrality. Due to the epigraphic void characterizing the primary 1909 archaeological manifest, the institution is ethically bound to refrain from issuing any absolute forensic biological authentication or indisputable genetic verification.

- **Track A:** The original organic ash deposit transferred to the Mulagandhakuti Vihara in Sarnath is evaluated purely as a tradition-associated biological matrix.
- **Track B:** The tradition-associated tooth relic currently under active guardianship in Naypyidaw, Myanmar, is accorded the highest level of dignified custodial respect; however, any doctrinal identification correlating this relic to a venerated Arhat is ethically restricted to the parameter of "contextual correspondence."
- The institution explicitly forbids the supplanting of empirical descriptions with dogmatic ownership claims or absolute theological declarations within its public reports.

4. Transparency and the Obligation of Deficit Disclosure

Under the Research Gap Disclosure Policy, the institution recognizes an ethical obligation to maintain complete transparency regarding historical and evidentiary limitations. The systemic data deficits affecting this dossier—specifically the catastrophic destruction of the stupa's foundational plinth by railway contractors prior to 1894, and the undocumented transboundary transit vectors (Custodial Gap) of the Naypyidaw tooth relic prior to its 2006 arrival in Myanmar—must be openly disclosed as unalterable informational deficits. It is considered a severe ethical violation within this governance framework to obscure, remove, or synthetically bridge these known historical gaps to make the dossier appear more definitive. This ethical commitment to transparency ensures that the probabilistic historical assessment of the site remains objective and scientifically sound.

Document Number: GOV-19-2026-0021
Document Title: Institutional Certification Statement
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Institutional Certification Statement

1. Certification Authority and Operational Mandate

The Institutional Certification Statement formally validates the historical, archaeological, and custodial parameters established within Case ID CASE-2026-0021. This certification is executed by the Office of Siridantamahapalaka, operating under the auspices of The Hswagata Buddha Tooth Relics Preservation Private Museum and strictly utilizing the Integrated Relic Custodianship Model (IRCM). The certification does not confer physical ownership or supersede the statutory jurisdiction of the Government of Pakistan over the geographic site of Kahu-jo-Daro. Rather, it authenticates the registry's probabilistic historical assessment and the codified custodial continuity records as meeting the institution's rigorous, non-commercial, and open-science standards for transnational heritage documentation.

2. Certification of the Archaeological Baseline (Track A)

The institution formally certifies the primary colonial-era archaeological baseline concerning the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa. The excavation data compiled by Henry Cousens (1909–1910) and the subsequent explorations by D. R. Bhandarkar (1916–1917) are certified as the foundational evidentiary nodes. Based upon cross-referenced architectural fragments, terracotta seated Buddha reliefs, and numismatic evidence, the institution certifies the structural chronology as a probabilistic historical assessment indicating a primary monumental phase of the fifth to early sixth century CE, with continuous devotional activity extending beyond the eighth century CE. Furthermore, the 1934 custodial transition of the primary organic ash deposit and crystal reliquary to the Mulagandhakuti Vihara, Sarnath, is formally certified as a verified historical transit.

3. Certification of Tradition-Associated Custodianship (Track B)

In accordance with the dual-track registry framework, the institution formally certifies the modern custodial continuity of the distinct tradition-associated tooth relic currently under active guardianship in Naypyidaw, Myanmar. The institution verifies the unbroken custodial trajectory of this biological matrix from its documented arrival in the Sagaing Region circa 2006 to its present location. However, adhering to the rigid epistemic boundaries of this registry, the institution officially certifies the pre-2006 transboundary transit vectors of this relic—spanning from the ancient Sindh site to its emergence in Myanmar—as a formalized Custodial Gap. Any doctrinal attributions linking this matrix to specific venerated figures are certified solely under the classification of contextual correspondence.

4. Certification of Research Deficits and Epistemic Voids

To guarantee absolute academic neutrality and historical transparency, this institutional certification formally embeds recognized research deficits into the final verified record. The institution certifies that the pre-1894 structural dismantling of the stupa's lower plinth by railway contractors constitutes a catastrophic, unalterable loss of primary stratigraphy. Moreover, because the 1909 excavation yielded no contemporaneous identifying inscriptions, the institution certifies the primary site and its associated deposits as operating under a permanent epigraphic void. Consequently, the Hswagata International Relic Registry (HIRR) explicitly declines to issue any absolute forensic biological authentication for the materials governed under REG-2026-0021, restricting all final structural and custodial interpretations to verifiable empirical descriptions and probabilistically sound historical assessments.

Document Number: GOV-20-2026-0021
Document Title: Final Governance Declaration
Project Number: HIRR-2026-0021
Registry Number: REG-2026-0021
Version: 1.0
Classification: Public Release / Academic Record

Final Governance Declaration

1. Final Declaration of Institutional Governance

This Final Governance Declaration concludes the formal evaluative protocol for Case ID CASE-2026-0021 under the Hswagata International Relic Registry (HIRR). The Office of Siridantamahapalaka, operating under the Integrated Relic Custodianship Model (IRCM), hereby declares that all historical, archaeological, custodial, and digital preservation dimensions regarding the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa have been systematically documented. The governance workflow has been executed in strict compliance with the institution’s mandates for doctrinal neutrality, transboundary heritage ethics, and global open science. The parameters established across the preceding governance statements now constitute the unalterable institutional framework for all subsequent registry entries and public certifications.

2. Consolidation of the Probabilistic Historical Assessment

The institution formally declares the structural and chronological baseline for the Kahu-jo-Daro site to be a probabilistic historical assessment indicating a primary monumental phase during the fifth to early sixth century CE. This assessment is irrevocably tethered to the 1909–1910 Archaeological Survey of India (ASI) excavation logs authored by Henry Cousens, the 1916–1917 exploration data by D. R. Bhandarkar, and verifiable museum accession metadata. Furthermore, the registry definitively incorporates the pre-1894 structural dismantling of the stupa’s lower plinth by railway contractors as a permanent informational deficit, acknowledging the unrecoverable loss of the site's primary stratigraphy.

3. Formal Resolution on Dual-Track Tradition-Associated Matrices

To safeguard empirical integrity, this declaration enforces the permanent dual-track classification of the biological matrices associated with the site.

- **Track A:** The original organic ash deposit, gold cylinder, and crystal reliquary recovered during the 1909 ASI excavation are declared as verified heritage materials, with a confirmed 1934 custodial transition to the Mulagandhakuti Vihara, Sarnath.
-
- **Track B:** The distinct tradition-associated tooth relic presently preserved under active guardianship in Naypyidaw, Myanmar, is declared verified regarding its modern custodial continuity from circa 2006 onwards. However, its pre-2006 transboundary transit vectors are formally declared a Custodial Gap.

Recognizing the epigraphic void that characterizes the primary 1909 excavation, the institution formally declares that all associations linking these biological matrices to specific venerated historical figures must be evaluated exclusively through the lens of contextual correspondence. The institution definitively resolves that no absolute forensic biological authentication shall be issued under REG-2026-0021.

4. Issuance of the Final Governance Mandate

By the authority of the Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, and Co-Founder Venerable Indaka, the governance framework for the Kahu-jo-Daro (Mirpur Khas) Buddhist Stupa is hereby ratified. All subsequent generation of certificates, digital archive synchronizations, and public registry publications must adhere rigidly to the constraints, deficit disclosures, and typological classifications codified within Documents GOV-01 through GOV-20. The research governance phase for HIRR-2026-0021 is formally closed, and the project is now authorized to transition into the final registry formatting and certification issuance phase.

MOTTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

"Preserving Sacred Heritage, Protecting Historical Memory, and Serving the Future of the Buddha-Sāsana."

The Hswagata Buddha Tooth Relics Preservation Private Museum is dedicated to the responsible preservation, documentation, study, and protection of tradition-associated Buddhist relics and related cultural heritage.

Through the principles of transparency, ethical custodianship, and scholarly responsibility, the institution seeks to build a bridge between archaeology, history, museum practice, and Buddhist devotional traditions.

Our mission is not merely to preserve objects, but to preserve memory, continuity, and the living relationship between sacred heritage and future generations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkongrajavidaylaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-governmental religious heritage institution dedicated to the preservation, documentation, research, and ethical stewardship of tradition-associated Buddhist relics and related cultural materials.

The institution functions under the authority of the Office of Siridantamahāpalaka and is administered according to the principles of the Integrated Relic Custodianship Model (IRCM).

The museum maintains four interconnected operational pillars:

Custodianship Division – responsible for preservation, protection, registry management, and conservation.

Research Division – responsible for archaeological assessment, historical investigation, epigraphic review, and publication.

Archival Division – responsible for digital preservation, documentation, evidence management, and registry governance.

Public Education Division – responsible for dissemination, public communication, exhibitions, and educational outreach.

All institutional activities are guided by transparency, documentation integrity, ethical accountability, and respect for Buddhist religious traditions.

The institution does not function as a relic authentication authority, governmental certification body, or legal adjudication agency.

Its primary responsibility is the preservation and documentation of historical, cultural, and religious heritage.

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

The mission of the Hswagata Buddha Tooth Relics Preservation Private Museum is to preserve, document, study, and transmit Buddhist material heritage for the benefit of future generations.

The institution seeks to:

• Preserve tradition-associated relics and heritage materials.

• Document historical custodianship traditions.

• Support responsible academic research.

• Promote ethical heritage stewardship.

• Preserve endangered archival records.

• Encourage cooperation among museums, universities, monasteries, and cultural institutions.

• Protect the continuity of Buddhist devotional heritage.

• Build bridges between historical research and religious tradition.

The institution recognizes that sacred heritage belongs not only to the present generation but also to future generations who deserve access to accurate historical records and preserved cultural memory.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

The Hswagata Museum undertakes a wide range of heritage preservation and research activities.

These activities include:

Relic Documentation

Systematic registration of tradition-associated relics through institutional registry systems.

Archaeological Assessment

Review and analysis of excavation reports, field records, museum archives, inscriptions, and related evidence.

Historical Research

Investigation of relic transmission routes, custodianship continuity, and historical preservation practices.

Digital Preservation

Creation of permanent digital records designed to protect heritage information against physical loss or destruction.

Museum Registry Management

Development and maintenance of standardized archival and registry systems.

Publication Programs

Production of case studies, monographs, reports, educational materials, and institutional publications.

Heritage Awareness

Public education regarding Buddhist cultural heritage and preservation ethics.

International Collaboration

Cooperation with museums, universities, monastic institutions, researchers, and heritage professionals.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

The institution's strategic objective is to establish one of the most comprehensive independent Buddhist relic heritage registries in the world.

Objective 1

Creation of a Global Buddhist Relic Registry.

Target: 1,000 documented registry entries.

Objective 2

Completion of the International Stupa Research Program.

Target: 100 major archaeological case studies.

Objective 3

Digital Preservation Initiative.

Target:Permanent digital backup of all institutional records.

Objective 4

Museum Documentation Project.

Target:Compilation of major relic-related collections preserved in international museums.

Objective 5

Publication Program Expansion.

Target:50 institutional publications.

Objective 6

Research Network Development.

Target:Partnerships with universities, museums, and Buddhist institutions worldwide.

Objective 7

Emergency Heritage Protection.

Target:Preservation protocols for endangered heritage materials.

Objective 8

Integrated Relic Custodianship Implementation.

Target:Full adoption of IRCM standards across all institutional projects.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics.Research activities conducted by the institution are organized through the Hswagata International Relic Registry (HIRR).

The publication framework follows a four-tier structure.

Tier 1

PUBLIC SUMMARY

Purpose:Public communication and educational outreach.

Typical Length: 2–5 pages.

Tier 2

CASE STUDY REPORT

Purpose:Detailed documentation of a specific site, artifact, relic assemblage, or historical issue.

Typical Length: 20–50 pages.

Tier 3

ACADEMIC MONOGRAPH

Purpose:Comprehensive scholarly analysis.

Typical Length:100+ pages.

Tier 4

MUSEUM ARCHIVE RECORD

Purpose:Permanent institutional preservation.

Format:Registry and archival standard.

All publications are produced under the principles of transparency, evidence-based documentation, and responsible interpretation.

The institution distinguishes clearly between:

Historical Evidence

Archaeological Evidence

Doctrinal Interpretation

Institutional Assessment

Hypothesis

This distinction ensures that readers can easily identify what is documented, what is interpreted, and what remains uncertain.

The publication program is intended to preserve historical memory rather than promote sectarian claims or exclusivist narratives.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.**The Integrated Relic Custodianship Model (IRCM)**

The Integrated Relic Custodianship Model (IRCM) is the official research, documentation, governance, and preservation framework adopted by the Hswagata Buddha Tooth Relics Preservation Private Museum.

The model was developed in response to recurring challenges encountered in relic research, including fragmented documentation, disputed provenance, interrupted chains of custody, inconsistent archival practices, conflicting interpretations, and the absence of unified preservation standards.

Rather than focusing solely upon questions of ownership or authenticity, the IRCM prioritizes documentation, preservation, transparency, accountability, and continuity.

The model integrates four complementary dimensions:

Historical Dimension

Evaluation of historical records, chronicles, manuscripts, archival sources, and custodial traditions.

Archaeological Dimension

Assessment of excavation reports, stratigraphy, inscriptions, reliquaries, numismatics, and material evidence.

Archival Dimension

Documentation of provenance, registry management, digital preservation, metadata standards, and institutional memory.

Doctrinal Dimension

Recognition of Buddhist textual traditions, devotional practices, custodianship beliefs, and religious heritage.

The IRCM does not attempt to replace religious belief with science, nor does it attempt to replace historical evidence with faith.

Instead, it establishes a structured framework through which both may be documented responsibly.

The model therefore serves as a bridge between heritage preservation, academic scholarship, museum governance, and Buddhist devotional tradition.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.

2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.

3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.

4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.

5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.

6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.

7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.

8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. Transparency and Accountability : Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. Impartiality and Anti-Bias: The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. Zero Tolerance for Bribery and Corruption: Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. No Gift Policy: To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. Peaceful Management and Safeguarding of Collections: We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

Policy 1

Evidence–Interpretation–Hypothesis Separation Policy

Every publication must clearly distinguish between:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Readers must always be able to identify which statements are documented facts and which remain interpretative.

Policy 2

Chain of Custody Documentation Policy

All known custodial transitions must be recorded.

Unknown periods shall be identified as:

Custodial Gap

Interrupted Continuity

Unverified Transfer

or

Unknown Provenance

where appropriate.

Policy 3

Confidence Assessment Policy

Every major conclusion must receive a confidence rating.

Categories include:

Very High

High

Moderate

Low

Speculative

Not Verifiable

Policy 4

Research Gap Disclosure Policy

Missing evidence must be disclosed openly.

Absence of evidence shall never be concealed.

Policy 5

Publication Tier Policy

Institutional publications shall follow:

Tier 1 — Public Summary

Tier 2 — Case Study Report

Tier 3 — Academic Monograph

Tier 4 — Museum Archive Record

Policy 6

Digital Preservation Policy

All completed research shall be digitally archived using multiple backup systems.

Policy 7

Visual Evidence Policy

Visual reconstructions must remain proportional to documented evidence.

Speculative reconstructions must be clearly labeled.

Policy 8

Religious Heritage Policy

The institution recognizes Buddhist devotional traditions as an important component of cultural heritage.

Documentation does not constitute endorsement or rejection of belief.

Policy 9

Scientific Integrity Policy

Scientific evidence must be presented accurately.

Pseudo-scientific claims shall not be used as evidence.

Policy 10

Doctrinal Integrity Policy

Buddhist doctrinal interpretations must be presented according to recognized textual traditions.

Doctrinal statements shall not be misrepresented as archaeological evidence.

Policy 11

Institutional Neutrality Policy

Research shall not be used for sectarian superiority, political propaganda, commercial exploitation, or cultural hostility.

Policy 12

Permanent Registry Policy

Every completed case shall receive:

Registry Number

Case Number

Version Number

Evidence Register

Digital Archive Record

Certification Status

and Preservation Metadata.

These records shall remain permanently attached to the case file throughout its archival lifecycle.

METHODOLOGY

his publication employs a multi-disciplinary research methodology combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies.

The methodology consists of the following stages:

Stage 1: Evidence Collection

Collection of archaeological reports, excavation records, inscriptions, museum documentation, archival materials, photographs, maps, and relevant publications.

Stage 2: Evidence Verification

Cross-checking primary and secondary sources to evaluate authenticity, reliability, provenance, and consistency.

Stage 3: Historical Correlation

Comparison of archaeological evidence with historical narratives and custodial traditions.

Stage 4: Chain of Custody Assessment

Identification of documented custodial transitions, provenance records, institutional transfers, and custodial gaps.

Stage 5: Confidence Assessment

Evaluation of evidence quality using the IRCM confidence framework.

Stage 6: Research Gap Analysis

Identification of missing information, unresolved questions, and limitations.

Stage 7: Archival Registration

Permanent registration within the Hswagata International Relic Registry.

Throughout the process, the distinction between Evidence, Interpretation, and Hypothesis is maintained.

RESEARCH BACKGROUND

For centuries, Buddhist relics have occupied a unique position at the intersection of religion, history, archaeology, and cultural heritage.

Ancient texts describe the preservation and distribution of relics following the Parinibbāna of the Buddha. Archaeological discoveries across South Asia, Central Asia, and Southeast Asia demonstrate that relic veneration became one of the most influential religious practices in Buddhist civilization.

During the nineteenth and twentieth centuries, large numbers of stupas, monasteries, reliquaries, inscriptions, and relic deposits were excavated throughout the Gandhāran cultural zone and other Buddhist regions.

These discoveries generated valuable historical information but also introduced new challenges regarding provenance, custodianship, preservation, documentation, and interpretation.

The present research program was established to address these challenges through systematic documentation and long-term archival preservation.

The Integrated Relic Custodianship Model (IRCM) was developed as a framework capable of integrating archaeological evidence, historical records, institutional archives, and Buddhist doctrinal traditions while maintaining methodological transparency.

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. Theravāda Sources The primary foundation for Theravāda relic historiography is the Mahāparinibbāna Sutta of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. Sri Lankan Sources Sri Lankan chronicles, particularly the Mahāvaṃsa, Cūḷavaṃsa, and the specialized Dāṭhāvaṃsa (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the Nāga and Tāvatiṃsa realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. Gandharan Sources The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. Colonial Excavation Records During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern

researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to the highest standards of ethical research and heritage stewardship.

All research activities are guided by the following principles:

Respect for Sacred Heritage

Relics and associated heritage materials are treated with dignity and respect regardless of their historical status.

Documentation Integrity

Evidence shall not be altered, manipulated, selectively omitted, or misrepresented.

Transparency

Research limitations and uncertainties shall be openly disclosed.

Non-Destructive Preference

Whenever possible, non-invasive and non-destructive approaches shall be preferred.

Cultural Sensitivity

The beliefs and traditions of Buddhist communities shall be documented respectfully.

Academic Responsibility

Interpretations must remain proportional to the available evidence.

Long-Term Preservation

Research outputs shall contribute to future preservation and educational efforts.

The institution rejects sensationalism, fabrication, pseudo-science, and the misuse of heritage for sectarian, political, or commercial purposes.

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. ICOM Museum Ethics All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. Academic Integrity Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. Cultural Sensitivity The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. Sacred Object Handling Protocol Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

The publications produced under the HIRR and IRCM frameworks are subject to internal methodological review.

Review categories include:

Historical Review

Evaluation of documentary evidence and historical interpretation.

Archaeological Review

Assessment of excavation records, site reports, and material evidence.

Archival Review

Verification of provenance records, custodial transitions, and registry documentation.

Publication Review

Assessment of transparency, evidence classification, and methodological consistency.

Ethical Review

Evaluation of compliance with institutional ethical standards.

Review outcomes may be classified as:

STATUS A — Verified Documentation

STATUS B — Provisionally Verified

STATUS C — Under Review

STATUS D — Insufficient Evidence

STATUS E — Archived Without Verification

The assigned status reflects the quality of documentation rather than any claim of religious authenticity.

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution’s Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence

emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

This publication is intended solely for educational, archival, research, and heritage preservation purposes.

The publication does not constitute:

• Legal ownership certification

• Governmental recognition

• Religious authentication

• Scientific proof of identity

• Commercial appraisal

• Cultural property claim

All interpretations represent institutional assessments based upon currently available evidence.

Future discoveries may modify or refine existing conclusions.

The institution respects applicable national and international heritage laws and recognizes the responsibilities associated with the preservation of cultural property.

Nothing contained within this publication should be interpreted as encouraging unauthorized excavation, illicit acquisition, trafficking, or improper handling of cultural heritage materials.

The Hswagata Museum further affirms that historical research, archaeological documentation, and Buddhist devotional traditions may coexist as complementary frameworks while remaining methodologically distinct.

To ensure strict compliance with international museum ethics (ICOM), cultural property laws, and institutional transparency, The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly mandates the following legal and ethical disclaimers:

1. Ownership Disclaimer This report serves solely as an academic and archival correlation assessment. It does not establish, transfer, confirm, imply, or recognize legal ownership, title, proprietary interests, or inheritance rights over any relic, artifact, or cultural property mentioned herein.

2. Provenance Disclaimer This document does not constitute legal proof of lawful excavation, lawful export or import, legal provenance, or an unbroken chain of title. Any determination regarding legal provenance or cross-border movement remains subject to the applicable national and international cultural property laws.

3. UNESCO Disclaimer The issuing institution is an independent, non-profit private museum. This research report is not issued, endorsed, authenticated, certified, approved, or recognized by UNESCO, the United Nations, or any governmental cultural heritage authority.

4. Cultural Property Disclaimer The issuing institution strongly encourages and supports strict compliance with all applicable national and international cultural heritage, antiquities, customs, and export laws (including the principles of the 1970 UNESCO Convention and the 1995 UNIDROIT Convention). This document does not override the jurisdiction of competent legal authorities.

5. Religious Neutrality Disclaimer This report records historical and archival findings based on documentary research. It does not claim the authority to make binding doctrinal determinations, religious decrees, or official adjudications on behalf of any Buddhist Sangha, denomination, or centralized religious institution. The religious and

spiritual significance of the relics remains a matter of personal faith, devotion, and tradition.

6. Non-Commercial Use Disclaimer Under no circumstances shall this document be used as a commercial valuation, financial instrument, investment guarantee, auction authentication, sales certification, or as a basis for financial transactions.

7. Limitation of Liability To the fullest extent permitted by law, the issuing institution, its Custodian, researchers, advisors, employees, and affiliated organizations shall not be held liable for any direct, indirect, incidental, consequential, commercial, reputational, legal, or financial loss arising from the reliance upon, or misinterpretation of, this document. Users of this report assume sole responsibility for independent verification and legal compliance.

DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions.The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that Buddhist relics occupy a unique position at the intersection of archaeology, history, faith, devotion, and living religious tradition.

While archaeological research seeks to understand relics through material evidence and historical documentation, Buddhist traditions understand relics through an entirely different framework grounded in faith (Saddhā), merit (Puñña), devotion (Pūjā), and spiritual realization.

Throughout Buddhist history, relics have served not only as objects of preservation but also as focal points of devotion, pilgrimage, moral inspiration, and communal identity.

Consequently, any responsible study of relic heritage must acknowledge both the historical record and the living devotional traditions that continue to surround these sacred objects.

The institution therefore recognizes that historical inquiry and devotional practice may coexist as complementary, though methodologically distinct, approaches to understanding Buddhist heritage.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvaṃsa, Mahāvaṃsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

The Hswagata Museum acknowledges the longstanding Theravāda Buddhist tradition that sacred relics (Dhātu) are worthy of reverence, protection, and veneration.

Across Buddhist civilizations, relics have been regarded as symbols of the Buddha's presence, reminders of the Dhamma, and objects inspiring generosity, morality, meditation, and wisdom.

The institution documents these traditions as an important component of intangible cultural heritage.

Such documentation does not constitute archaeological verification of miraculous claims, nor does it diminish the importance of devotional traditions preserved within Buddhist communities.

The museum therefore adopts a dual-preservation approach:

Material Heritage Preservation
Documentation of physical evidence, historical records, archaeological discoveries, and museum archives.

Devotional Heritage Preservation
Documentation of beliefs, traditions, rituals, oral histories, and custodial practices associated with relic veneration.

Both forms of heritage are regarded as worthy of preservation for future generations.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao's core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis),M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

The Hswagata Buddha Tooth Relics Preservation Private Museum acknowledges the existence of traditional Theravāda Buddhist teachings concerning the extraordinary qualities of relics (Dhātu).

Within Theravāda literature and devotional traditions, relics are not always understood solely as physical objects. Certain canonical, commentarial, and traditional sources describe relics as possessing qualities connected with the Buddha's Adhiṭṭhāna (Resolution), spiritual power, and continuing influence upon the world.

These traditions include accounts describing:

• Relic manifestation.

• Relic multiplication.

• Relic transformation.

• Relic disappearance.

• Relic relocation.

• Miraculous events associated with relic veneration.

Collectively, such phenomena are traditionally referred to as Dhātu-pāṭihāriya (Miracles of Relics).

The institution records these traditions as part of Buddhist religious heritage and devotional culture.

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special

declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the Milindapañhā (Questions of King Milinda), and the foundational commentaries (such as the Sumaṅgalavilāsinī), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha's supreme resolution (Adhiṭṭhāna), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (Dhātu-pāṭihāriya)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (Pūjā). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Relics and Spiritual Custodianship

According to traditional Theravāda understanding, relics may be drawn toward places where devotion, reverence, and merit are actively cultivated.

Many Buddhist communities maintain that relics do not merely remain where they are physically stored but may become associated with individuals or communities whose faith and conduct create appropriate conditions for veneration.

Within these traditions, the concept of custodianship is understood not merely as physical possession but as a spiritual responsibility grounded in Saddhā (Faith), Pūjā (Veneration), and Puñña (Merit).

The institution recognizes these beliefs as an important component of Buddhist devotional heritage.

Traditional Accounts Concerning Protective Deities

Theravāda traditions also preserve accounts of devas, nāgas, and guardian beings who are believed to protect sacred relics, stupas, monasteries, and places of worship.

Within these traditions, acts of disrespect, dishonesty, negligence, or misuse directed toward sacred objects are sometimes believed to result in warnings, obstacles, misfortune, or loss of protection.

Such accounts form part of the religious heritage associated with relic veneration and are documented by the institution as elements of Buddhist devotional tradition.

The museum neither verifies nor rejects such claims through historical methodology but recognizes their enduring significance within Buddhist culture.

Science is not the answer!Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta,

it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

INSTITUTIONAL DISCLAIMER

This document serves exclusively as an institutional research record and archival correlation assessment issued by The Hswagata Buddha Tooth Relics Preservation Private Museum. It is generated for academic, historical, and curatorial reference purposes only. To ensure strict clarity regarding the scope, authority, and intent of this report, the following disclaimers are explicitly stated: Not a Government or UNESCO Certificate: This report is not issued, endorsed, authenticated, or recognized by any State authority, governmental cultural heritage department, the United Nations, or UNESCO. Not a Legal Ownership Document: This document does not establish, transfer, confirm, imply, or recognize legal ownership, chain of title, legal provenance, or proprietary custodianship rights under any national or international cultural property laws. Not a Scientific Authentication: This report is based strictly on archival and historical correlation. Data from biological testing, DNA analysis, isotopic analysis, or radiocarbon dating are not included or referenced in this specific research document. Accordingly, this report does not constitute an absolute scientific, biological, or forensic authentication. Not a Religious Adjudication: This record does not represent a binding doctrinal determination, decree, or official religious adjudication on behalf of any Buddhist Sangha, denomination, or centralized religious authority.

The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim exclusive authority over Buddhist relic traditions.

The institution does not certify:

• Religious authenticity.

• Miraculous claims.

• Supernatural events.

• Absolute biological identity.

• Exclusive ownership rights.

The institution's role is limited to documentation, preservation, archival governance, and historical assessment.

Statements concerning devotional traditions, relic miracles, guardian deities, Adhiṭṭhāna, Dhātu-pāṭihāriya, and related religious concepts are presented as elements of Buddhist doctrinal and cultural heritage.

They should not be interpreted as scientific findings, legal determinations, or archaeological conclusions.

The museum remains committed to transparency, intellectual honesty, ethical stewardship, and the preservation of Buddhist heritage in all its material, historical, and devotional dimensions.

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